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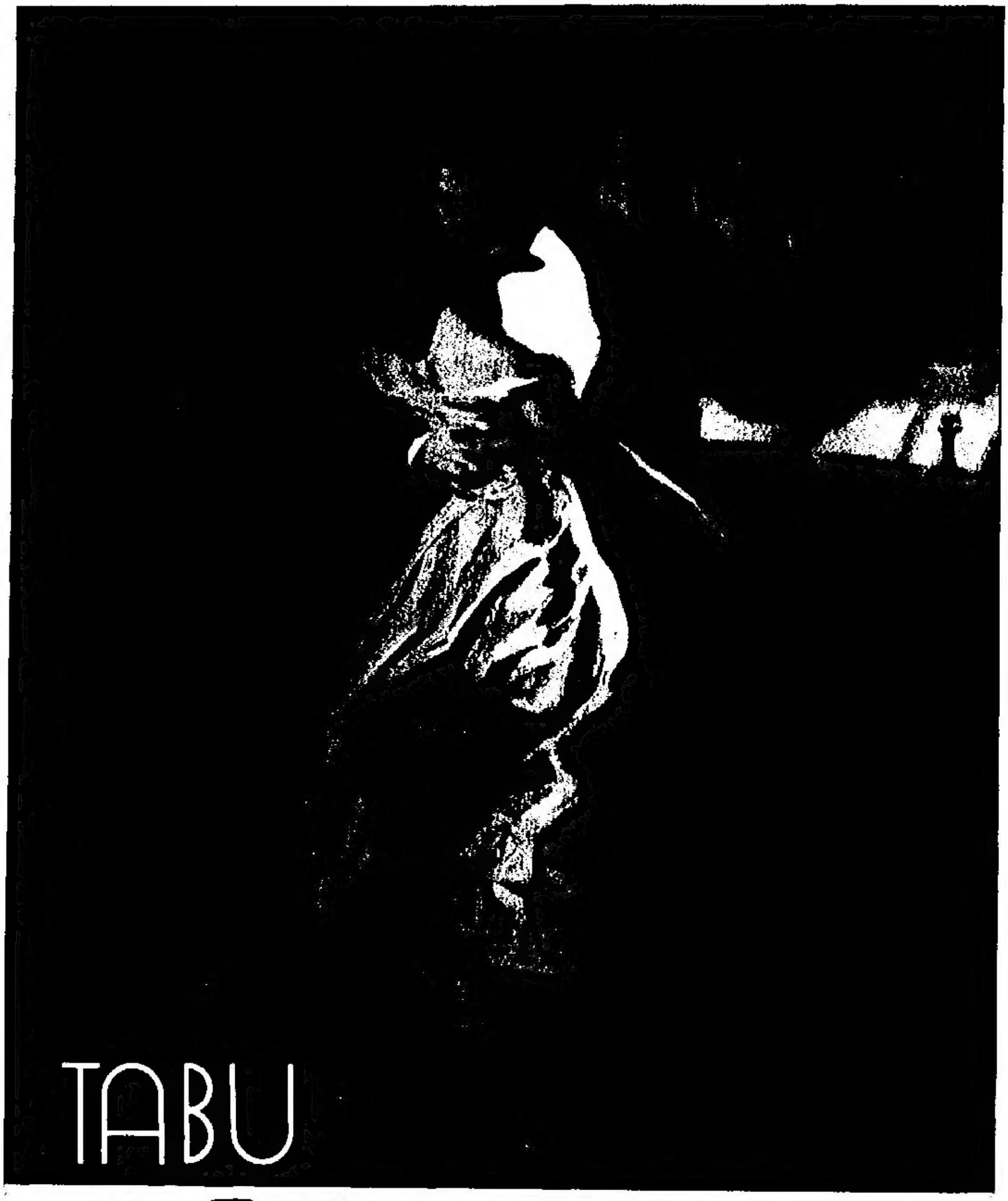

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CANADIAN JEWISH REVIEW

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PASSOVER REMINDS THE GUARDIANS OF FREEDOM

This is Passover the Great, the festival of freedom, when the Jews renew their loyalty to their democratic faith as founded on the Ten Commandments and dream of the day when all people will enjoy freedom as the first ingredient for the good life, the essential for each to develop his special talents and abilities for realizing the utmost to share for the welfare of the community and the country. It was not for nothing that the Jews were brought out of the land of Egypt, and not for nothing that they have a sense of destiny. They have been thrown all around the world and they are still here to tell you: "I will not die but live and declare the works of the Lord."

It must not be forgotten this Passover that the Jews, the Negroes, and the world are poorer for the loss of the two idealistic Jewish boys and the one Negro boy who were murdered in the Deep South because they were civil rights workers who had come from the North to help the Negroes to gain voting rights. There is the dam where their bodies were hidden and the soil which was soaked with their blood streaming together symbolically. First they were beaten, then they were shot.

This incident is shocking enough as it stands but there is added to it the charge of "summary punishment" which means that the boys were murdered while they were in legal custody, a shaking circumstance which abrogated these basic, legal rights: "not to be deprived of life and liberty without due process of law; to be secure in his person while in the custody of the State of Mississippi and its agents and officers; the right and privilege to be immune from summary punishment without due process of law; the right to be tried by due process of law for an alleged offense and, if found guilty, to be punished in accordance with the laws of the State of Mississippi."

This incident shows to what depths a people can descend when their unscrupulous over-lords hand them a scapegoat as a gift to prevent them from fully realizing their own true plight. They are allowed to keep the Negroes chained by fear and abuse and thus they themselves become hardened to murder as a punishment because the possession of power that corrupts has done its work. Where there are enough Jews, fiery crosses have been burned to frighten or warn. After all, it is just a step from one scapegoat to another, given time.

The murder of the three boys was not a lynching. Many times in the Sunny South, mobs, known as "lawless elements", have taken a prisoner by force from an inadequate police custody and killed him one way or another. That is a lynching. But in the case of these boys there was present the deputy of the police chief, a horse, so to speak, of a different color.

A Federal Judge who, with his wife, was socially ostracized, said in recent years, that the Deep Southerners are soul-sick. They have been persecuting, and keeping in their "place", and ill-treating and destroying Negroes for so long as a corroding habit that they have overlooked the fact of their own self-destruction, and that of the integrity of their surroundings, and their country. These are the henchmen. But their over-lords may also be suffering from a guilt complex. They have used this policy of hatred of the Negro for a long time as a means of becoming the real dictators. What about the conscience, the still, small voice?

With Hitler it was the Jews who were offered up in order to rally a wider foundation of support from among Jew-haters. These cooperated joyfully, too busy belonging to the Nazi party to notice that it was destroying the Republic, and German freedom, and might yet be charged with the sub-human ruination of Germany through the horrors, the fiendish innovations of gas chambers and crematoriums, especially created for the macabre murder of six million Jews. This indelible blot may yet mean the gradual decline of the German people and their ultimate disappearance from the annals of mankind.

Disraeli said something to the effect that God treats the countries the way the countries treat the Jews. He knew from history that where Jewry has flourished the country has flourished, flowered, and prospered. Where Jews were suppressed, repressed, and persecuted, there culture, distinction, fortune, and civilization in general were on the down grade.

Take Spain. On January 24 of this year Generalissimo Francisco Franco received the heads of the Jewish communities in Madrid and Barcelona and discussed with them the status of the Jews in Spain. As far as is known that was the first time that a Spanish head of state had officially received representatives of the Jews of Spain since King Ferdinand and Queen Isabella received Rabbi Isaac Abravanel, a former aide to the King, who pleaded in vain with them to rescind the expulsion decree. It was in 1492 in the citadel of Alhambra where the walls around the room said: "God conquers all." That was four hundred and seventy-three years ago.

Max Mazin and Alberto Levi asked Franco for legal recognition of Spanish Jewish communities and he promised to examine their request. Today there are five thousand Jews in Spain, most of them in Barcelona; less than two thousand in Madrid. They worship under a "statement of tolerance" enacted in 1945, but in unmarked buildings. Small Jewish communities exist and function but are not recognized legally. The men who saw Franco asked that their communities be listed in the Register of Associations. This would give Spanish Jewish communities corporate identities, enabling them to own property and be parties in legal proceedings. At present private individuals must act on behalf of congregations in legal business.

The expulsion from Spain was less humane than those from France and England. Some say there were a quarter of a million Jews driven out; some say eight hundred thousand. They had to depart within four months, leaving their possessions behind them, and with no place to go. For fifteen hundred years they had lived in Spain, the proudest and most prosperous Jewish community. They were scattered to the four winds, ruined, decimated, disembowelled for treasure that might have been swallowed; beggared, sold into slavery, turned into the fields to eat grass, stunned and heartbroken. It was the most frightful exodus in Jewish history.

For a while they were not missed but in time the disastrous influence of the Jewish expulsion on the economic stability of the country showed up because the Jews had supplied the backbone of Spanish commercial and industrial life. Slow decay set in, intellectually, economically, culturally. Take a look at Spain today. What does it amount to considering Spain in its heyday? Today it is a fourth-rate country, the very picture of one of time's spectacular revenges. You can hardly call it a fourth-rate "power". What power? That was over four hundred years ago when the Jews were there. Today there are Jews all over the world who would not set foot on Spanish ground, and this writer, brought up in complete freedom in the mountains of North Carolina, is one of them.

Wandering in the wilderness and some deep, stirring memory set the basis for an all-time Jewish love of freedom and equality, the requirements for democracy. Hitler said: "Democracy is Jewish; not Germanic." The purpose of anti-Semitism as a tool is not only to dispossess the Jews and crush them. What the anti-Semites really want on this continent is to steal the liberty of all the people and put them into a strait-jacket type of existence with all their freedoms gone. Anti-Semitism is only the come-on and the Jew is only the bait. Once the trap is sprung in a country the treatment of all minorities is the indicator of a changed destiny.

In Canada what is the real purpose of the Canadian Broadcasting Corporation's very generous platform for hate-mongers? Is it educational? And what is the real reason for the hospitality extended to "hate literature" by the post office department? Also educational? And who needs it? And the tender regard for free speech?

In 1952, in the case of Beauharnais v. Illinois, the United States Supreme Court ruled that group libel laws are constitutional. "Free speech is not an absolute right in all circumstances. It must be accommodated to other equally basic needs of society, one of which is society's interest in the avoidance of group hostility and group conflict. A communication does not enjoy constitutional protection merely because it may express an opinion.

"If it is essentially designed to stir up ill-will and is fraudulent, it is not in a constitutional sense an effort to communicate ideas and is therefore subject to the police power of the State. Since society gains little or nothing by group defamation, its interest in avoiding the embitterment of group relations outweighs the abstract right of freedom of expression."

f.f.c.

Tribute To Felix Frankfurter, Justice Of The United States Supreme Court

By his friend, former United States Secretary of State Dean Acheson; reprinted here by kind permission of the writer and of the Harvard Law Review of November 1962. Copyright © 1962 by the Harvard Law Review Association

It has been said of Leslie Stephen, by Maitland, I think, that those who did not know him would never understand the source and magnitude of his influence. For that reason he would be an enigma to future generations. Reading his written words would give a quite inadequate, often erroneous, impression of the man, and no sense at all of the effect on the bearer of the spoken word. This is pre-eminently true of Felix Frankfurter. One could read everything that he has written — a formidable task from several points of view — and still have little more than an inkling, if that, of why this man has evoked in so many such passionate devotion and exercised for half a century so profound an influence. I can think of no one in our time remotely comparable to him, though it would not surprise me if in another time Dr. Franklin might have had something of the same personal influence.

In the same way, the words, especially the written words, of another cannot convey the reality of Felix Frankfurter. There is no substitute for the apprehension of the senses. One needs to see, to hear — particularly to hear his laugh, his general noisiness — to realize what an obstreperous person this man is, to have one's arm numbed by his viselike grip just above one's elbow, to feel the intensity of his nervous energy. Above all, one needs years of experience to know the depth of his concern about people. He lives in personal relationships as a fish lives in water. This is no secluded scholar immured in library or laboratory, absorbed in intellectual problems, but a man immersed in people. At a moment's notice he will concentrate his mind and heart on their interests, their joys or their troubles.

It has been said that Felix Frankfurter has a genius for friendship. This is not only true but true by reason of the basic quality from which genius springs. He has an infinite capacity for taking pains about his friendship. He elevates friendship from a vague consciousness of being sympathetic with another person to an art which he practices assiduously. He thinks a great deal about his friends, talks about them with other friends, worries about them if they are unhappy or unfortunate, praises them, sometimes chides them. When he comes across something which would interest one of them, off goes a note or a clipping. He spends hours talking with them on the telephone; he must be a mainstay of the telephone company.

The other passion of his life, an avidity for good talk only swells his absorption in people, so that a friendship which is old and tried, where talk flows easily and common interests are many and vigorous, can become for both parties utter joy. For twenty years we walked downtown together every fair day. My wife would speculate in amazement on what we could find to talk about for an hour every morning and during a telephone call or visit in the evening. Yet the talk never stopped and never ceased to absorb us. For one reason everything he begins to say brings in something else, parenthesis forms within parenthesis; the texture of the narrative becomes incomparably rich, varied, gay, fascinating in content. I remember what started to be a simple statement, to the effect that someone we knew did something begun one morning as we started out and completed fourteen blocks later with encyclopedic and delightful embroidery detailing the history of all the relatives and other connections of everyone involved. As time went on, our inability to stop our talk at the Pennsylvania Avenue entrance to the old State Department led to amused comment, which drove us to an agreement, that we would stop, even in the middle of a sentence, as we passed a certain crack in the sidewalk. But it was no use. He claimed that to stop walking, but not talking, when we came to the crack, was only proper avoidance, and not illegal evasion, of the rule.

I have heard Felix Frankfurter vigorous in argument; and know that his replies are often sharp, though never with me. Norman Hapgood used to say that F. F. enjoyed nothing so much as to win in argument and by unfair means, if possible. But this, I think, came from Norman's frustration, himself a witty and adroit dialectician, at always being outpointed. Judge (Learned) Hand was right in the view attributed to him, when F.F. said to me one day, "What do you bet that B. says of me when I'm not present, 'Sure you can differ with him, but the little cuss is honest.'"

F. F. has a way with children. He treats them formally and seriously (again reminiscent of Dr. Franklin); they respond with unembarrassed directness. When this directness turns the tables on him, he is delighted. Years ago he came to our house to call on a family staying with us. The parents were out, but the "dulcet and harmonious breath" of a recorder, expertly played, floated down from the second floor. F. F. followed it to a bedroom where the young son of our guests was nursing a cold. As the stranger appeared, the lad stopped his playing and looked up. "Peter," said F. F., "I'm a friend of your parents and a Justice of the Supreme Court; but I would rather be able to make music as you do than be a judge."

"So would I," said Peter.

F. F. was delighted. "Good, wasn't it?" he would shout as he told the story again and again.

To our own children over three decades, and now to grandchildren, he has been an ever beloved, understanding and gay friend. During the war a stream of letters, clippings and court opinions went to the Pacific to nourish days and months on a destroyer; and to the girls, too, with trials of their own, he was an ever-present help.

Over the years a phrase keeps coming to my mind which seems to give the essence of my friend. It is the title of a book which I read long ago, "The Loving Spirit."

"Because in the administration it hath respect not to the few but to the multitude, our form of government is called a democracy. Wherein there is not only an equality amongst all men in point of law for their private controversies, but in election to public offices we consider neither class nor rank, but each man is preferred according to his virtue or to the esteem in which he is held for some special excellence: nor is any one put back even through poverty, because of the obscurity of his person, so long as he can do good service to the commonwealth.

"And when Athens shall appear great to you, consider then that her glories were purchased by valiant men, and by men that learned their duty; by men that were sensible of dishonour when they came to act; by such men as, though they failed in their attempt, yet would not be wanting to the city with their virtue, but made unto it a most honourable contribution.

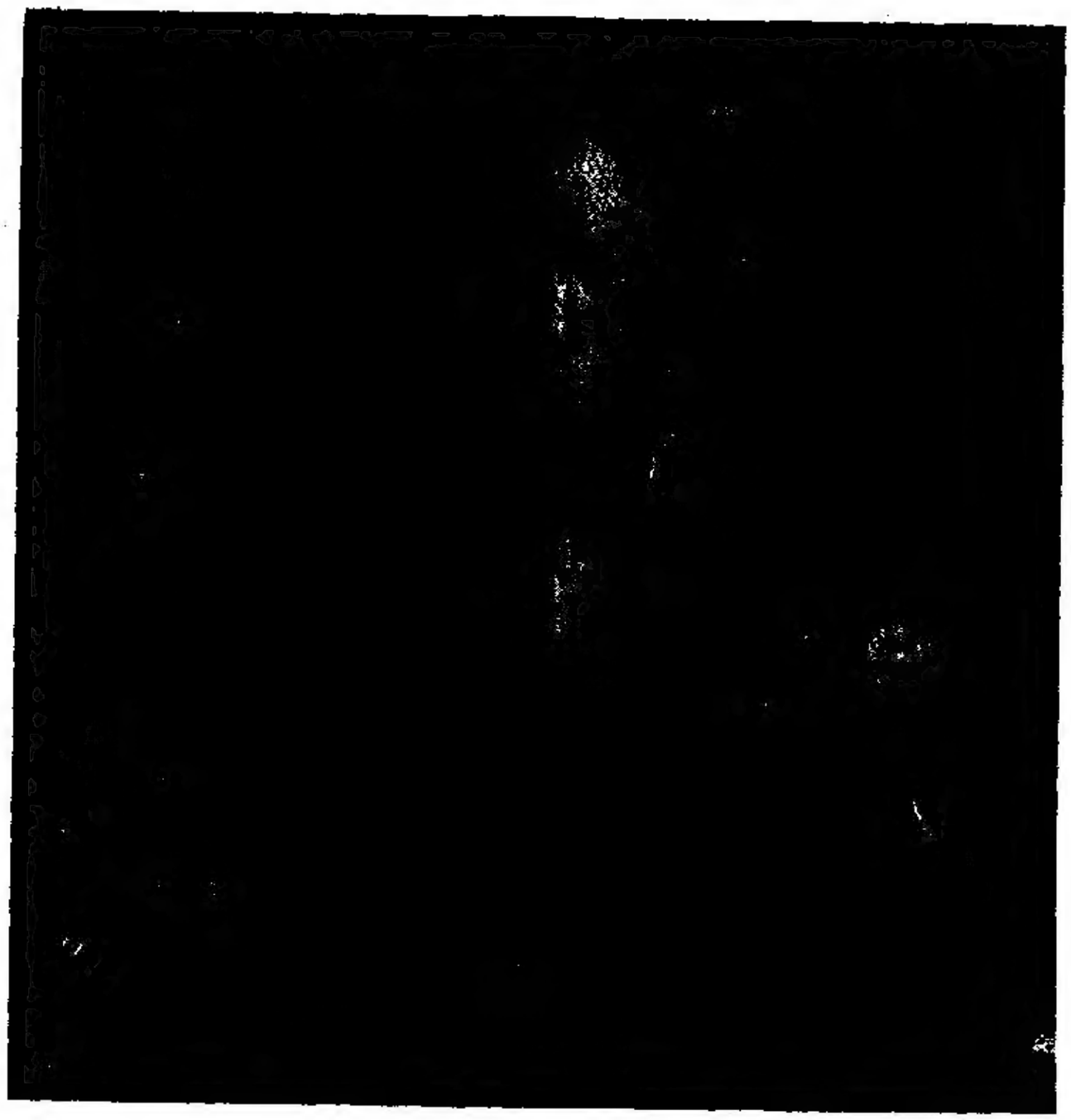
"To famous men all the earth is a sepulchre.

"Their virtues shall be testified not only by the inscription on stone at home but in all lands wheresoever in the unwritten record of the mind, which far beyond any monument will remain with all men everlastingly."

History. Book II, Chapter 37, Pericles' Funeral Oration over the Athenians who fell in the first year of the Peloponnesian War, recorded by Thucydides, who lived from 471 to 401 B.C.; translated from the Greek by Thomas Hobbes, in 1629.

"Nothing is here for tears, nothing to wail
Or knock the breast; no weakness, no contempt,
Dispraise, or blame; nothing but well and fair,
And what may quiet us in a death so noble."

— John Milton, "Samson Agonistes"



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Winston Churchill, in November, 1941: "I send a message of good cheer to Jewish people in this and other lands. None has suffered more cruelly than the Jew the unspeakable evils wrought on the bodies and spirits of men by Hitler and his vile regime. The Jew bore the brunt of the Nazis' first onslaught upon the citadels of freedom and human dignity. He has borne, and continued to bear, a burden that might have seemed to be beyond endurance. He has not allowed it to break his spirit; he has never lost the will to resist. Assuredly in the day of victory the Jew's sufferings and his part in the struggle will not be forgotten. Once again, at the appointed time, he will see vindicated those principles of righteousness which it was the glory of his fathers to proclaim to the world."

At the Canadian Jewish Congress National Executive meeting, held in Montreal on January 31, 1965, a tribute was paid to the memory of Sir Winston Churchill and the following resolution was authorized to be formally inscribed in the records of Canadian Jewish Congress with copies to be transmitted to Lady Churchill and to the Government of the United Kingdom:

"The entire civilized world is in debt to Winston Churchill and there is universal mourning on the death of this colossal figure of our times. While he will be forever remembered as the symbol of the fight of the democracies in the period of World War II his career was so varied that he was truly the man of this century. The first world figure to recognize the evils of Nazism and the scourge of Fascism while other statesmen were compromising the issues, he remained the implacable foe of Hitler and Mussolini. The Jewish world has its own special reason to express its deep condolences and profound sympathy. His loyalty to the Balfour Declaration endeared him to the world Jewish community and his unswerving faith of the justice of the creation of a Jewish homeland made him the foremost non-Jewish leader in Zionism. As Churchill himself said at Mount Scopus in 1921: 'My heart has throbbed with Zionism for many years.'

"The Canadian Jewish Congress records for its permanent archives its tribute to the life and memory of this unique civilized historian, author, soldier and statesman recognizing that the world was infinitely the richer for his career."

TRAITL

By Isaac Bashevis Singer, author of "The Slave"; "Spinoza Of Market Street"; and "The Magician Of Lublin"; in American Judaism, official publication of the Union Of American Hebrew Congregations

It was a summer evening. Father had returned from the evening prayers. He was sitting at the table and eating his customary summer supper: rice boiled in milk. The windows were open. A light breeze blew in from the balcony, bringing with it a hint of smoke. The bakers were already heating their ovens for tomorrow's baking. Suddenly, someone knocked at the kitchen door. My mother, who was also in the study (in the summertime, the ways of our household were somewhat more relaxed than in the winter), sent me to open the door. A tall man with a white beard and wild eyes entered. He wore a heavy overcoat and a fur hat. I was frightened.

"What do you want?"

"So you're Yitshak, eh? You look just like your grandmother Temerl. You're named after your great-grandfather, Rabbi Itshe Hersh. Aha! Exactly the same face! He was a wonderful Jew, a saint. Oh, how quickly the years pass!"

And without more ado, he entered the study. There he greeted my father.

"Pinhos Mendl, don't you recognize me? I'm Traitl."

Father clapped his hands. "Traitl! I can hardly believe my eyes! *Sholem aleichem.*"

"Yes, I'm Traitl. I've become an old man, eh? I didn't even know that you're living in Warsaw now."

I had never heard my father called by his first name or spoken to in such an informal manner. But this stranger with the heavy boots, long coat, and wintry hat in the middle of summer, addressed my father as though he were a mere youngster. Mother had disappeared into the kitchen.

"Have you just come from Tomashov?" Father's tone, too, was friendly and informal.

"No, I haven't been in Tomashov for years."

"Then where have you been all this time?"

"Where haven't I been? Through the length and breadth of Poland. I even got as far north as Lithuania. I travel around."

"Why are you traveling?"

"What do you mean, why? I have to marry off my daughters. I had seven children, but two died. Moishe married a girl from Izhbitze. Chave – she is named after our grandmother Chave – married into a Yonever family. The other three – Sarah Mindl, Baile Broche and Itele – are still at home. How can I marry them properly without a dowry? The cursed informers made me a beggar. They – may their name and memory be wiped out – accused me of being an embezzler. Sarah Mindl, poor soul, is almost forty already. An old maid. But I'm collecting a dowry for each of them. I won't leave this world until I've led them all to the wedding canopy."

Father grew thoughtful. He was pondering something, and I could see a deep frown on his forehead. Somehow, I guessed that he was mentally calculating Sarah Mindl's age, and that by his reckoning she was well past forty. He began to tuck at his beard.

"Go and wash. You'll eat dinner here."

"I've eaten already. I eat only once a day, at four o'clock. For years now."

"I see. But where are you staying?"

"I'll spend the night with you."

"Nu, that will be our pleasure. Perhaps you'll take a glass of tea? A little rice and milk? That's only a snack."

"I don't drink tea. I eat no dairy foods. After four o'clock, I never take another bite. But how is it that you moved to Warsaw? I, you see, have become a wandering beggar. Do you think I had any choice? First they informed against me to the authorities; then they got the Piosker thieves to rob my store. They took everything and left me with the empty shelves. I thought I would take a job as a ritual slaughterer, but the other slaughterers spread the rumor that my hands are shaky. They are all my enemies – they'd like to drown me in a thimbleful of water. It's because I have some learning, and they are all ignoramuses. I soon saw that things were in a bad way, so I swallowed my pride and set forth. A dowry for a bride is an important matter. The matchmakers wanted to arrange marriages with ignorant louts, but I wouldn't hear of it. Surely you remember the verse in the Talmud: ***One is obligated to sell one's house rather than marry his daughter to an ignorant man.***"

"But will you at least go back for the Holy Days?"

"No. I shall be in Rovne, or in Ludmir, or somewhere else for the Holy Days. How can I go home without the money? I won't go back until I have a dowry for each of them."

Mother now brought in refreshments: tea and cookies. But the strange visitor would touch nothing.

"I've made my way throughout the world. I've been as far as Russia, into one of the easternmost provinces. When an opportunity comes my way, I'm off. I had no idea you live in Warsaw, but I met someone from home and he told me. What's his name, eh? I've forgotten it already. My memory is a bit weak. What can you know of my miserable lot? If there's a wagon going my way, I ride. If not, I walk. How is your mother?"

"May she live and be well for many years."

"A saintly woman, but yet she is as nothing compared to your grandmother, Hinde Esther. She wore ritual fringes just like a man. Whenever she came to Belz, the rabbi – Reb Sholem – himself would offer her a chair. She was wise and pious – a rare woman. She bought and sold jewelry and dealt with the courts of the nobility. And your father, may he rest in peace, tasted no meat for seven years and no one knew of his vow except your mother. He was a Kabbalist, a holy man. Now among the Lithuanians things are quite different. They have great men too, but they are different. They have a great scholar whose name is Reb Yoisl. Here we would never use such a name. And at the court of the rabbi of Lubavitch they do not wash before reciting the grace after meals. Such is their custom. In Trisk, I saw a dybbuk. Ordinarily she was a quiet girl, but suddenly she would begin to howl like a dog, and to speak with a man's voice. Then she sang like a cantor, and her voice was as powerful as the roar of a lion. She knew all the prayers by heart. The rabbi of Trisk gave her an amulet, but it didn't help. Even the saints of today are not the equals of the saints of the past. But yet, people everywhere help me. The world is large and in every corner there are, praised be God, pious Jews. Warsaw is a veritable ocean of people, but here everyone is always rushing. No one has any time. What is the hurry? And I want to ask a favor of you."

"What is it?"

"Can I leave some money with you? I always carry the money on me, but for the Sabbath I can't keep it. Usually, I entrust it to the rabbi of the town I happen to be in and take it back when the Sabbath ends. It's happened that I've been robbed. Once I was staying in the charitable hostelry of a town, and a thief was there for the night, too. I had the money in one of my boots. Early in the morning he took his bundle and disappeared. No use looking for him. How would I have recognized him? An ordinary Jew with a beard and earlocks. Even the Piosker thieves wear beards. So, I'll leave the money with you. Till after the Sabbath."

Father frowned.

"To tell you the truth I'm afraid. This is Warsaw and there are many thieves."

"What are you afraid of? You are an unpaid guardian, and as such you are not responsible for theft or loss."

"True, but I don't want to be – God forbid – the occasion for another's temptation."

"Don't worry, don't worry. Everything happens as it is determined by Providence. I've been cheated and robbed ever since I was born. My Sarah Mindl would have been a grandmother by now if they had not made me a pauper. But it is as Heaven wills it. Can you hide it somewhere?"

"Where could I hide it? I can only keep it in a drawer."

"Nu . . ."

Quickly the white-haired stranger pulled a bundle of banknotes from his breast pocket. Father looked at them and said, "At least count it first."

"I can trust you without counting."

"No, count it."

Traitl began to count. He counted rapidly and I thought that several times he counted two notes as one. From time to time he moistened his fingers. I am not sure now exactly how much money there was, but I believe it was several hundred rubles.

He turned to my father. "Put it away in the drawer."

"But it's not even Friday yet. Come here Friday afternoon."

"No, I want to go to the public bathhouse tomorrow. They don't heat it on Fridays."

"But . . . really, I'm afraid."

"Don't worry. Jews are generous – when they hear that the money is needed for dowering a bride, they give. In one town, I met a shoemaker who is surely one of the thirty-six hidden saints. He and his eight sons are all shoemakers. He gave me quite a bit of his own money, and then he went throughout the town to collect money for me. He is the best shoemaker in the entire province. All the Gentiles come to him. He wears a skullcap even in his workshop, and he can learn some Talmud, too. And in Ludmir there is a butcher who gives away all he owns to charity. But perhaps he lives in Vladovc? My memory is a bit muddled. Then there is one rich man who is so miserly that his wife has to bake the bread three weeks in advance – because fresh bread is eaten too quickly. He never gives a groshen for charity. You meet all kinds of people when you travel. But there is always someone who helps out. Once I have the dowries for all three of them. I'll get them married and I'll stop wandering. For myself, how much do I need? I can get along on bread and borsht. I could become a private tutor, or get a job as a slaughterer . . ."

The visitor talked far into the night. At last we pushed the benches in the study together and made up a bed for him. He went to sleep about two in the morning. At five o'clock he arose and left.

After my mother heard that we were safeguarding the stranger's money, she would not leave the apartment unwatched. Somewhere she found the key for the drawer and locked it. After all, Krochmalna Street abounded with thieves. She scolded Father for assuming

(Continued on Page Seventy-Five)

OUR SINCERE WISHES FOR A JOYOUS PASSOVER

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Then And Now: The Continuing Educational Revolution

Address by F. Cyril James, President of the International Association of Universities and Principal Emeritus of McGill University, to the Provincial Association of Protestant Teachers, at the Queen Elizabeth Hotel, in Montreal, on October 9, 1964

Most of you, I am sure, have heard or seen "The King and I". Some of you will have read in "Anna And The King Of Siam" the more detailed account of King Chulalongkorn's effort a century ago, at the very time when this Provincial Association of Protestant Teachers came into existence, to introduce into his country Western patterns of education. Those patterns were to him on many occasions "a puzzlement", but he persevered, and the oldest university in Thailand (the very name of the country has changed!) immortalises in its title this happy memory.

That epoch-making educational revolution in distant Asia can be dated from Anna Leonowen's arrival in Bangkok in 1862. It is a part of the modern age. Yet, on a recent visit to Bangkok, I received from the Minister of Education (a descendant of that same Chulalongkorn), a little book on "The Custom And Rite Of Paying Homage To Teachers," (Thai Culture New Series, No. 11, Fine Arts Department, Bangkok, 1961.) which is one of the ancient rituals of Thailand. There is not time to read all of it tonight. I must leave you to do that for yourselves, but I shall quote a few sentences.

"When young, a child is reared and trained by his parents. When he grows older, he receives guidance and instruction from his teachers. It is the bounden duty of a pupil to pay regular homage to his teachers." (p. 3).

"The fact that all spontaneously join in this homage rite proves that in their hearts they are recalling with gratitude the benefits they have received from their teachers. Besides the gods, who are supreme masters of the arts, teachers of teachers, and deceased teachers of teachers, should also receive worship and homage, because the present teachers got their instruction from the above-mentioned. Teachers of teachers kindly trained pupils in the arts which are handed down from generation to generation to the present teachers, who are thus able to carry on the tradition." (p. 15).

"Homage day is a red-letter day, which is ethically and disciplinarily binding. Those who consciously stay away from this rite are sinning and drawing upon their heads the curses of their teachers. They also go to hell after death." (p. 7).

It should warm your hearts to know that for hundreds of years in an ancient and civilised country teachers have been held in such high esteem, and that the Ministry of Education still encourages the tradition and makes use of the ancient rite whenever new teachers are initiated into the profession. But there is, I must confess, one aspect of the ritual that many of you will consider sadly old-fashioned.

"The presiding teacher who leads in the homage and performs the actual initiation must be a man. It is believed that the female touch will not bring success to an initiation: only misfortune will befall either the initiated or the initiator, or even both." (p. 5).

You must, I think, take that as evidence of the fact that the ritual is indeed ancient!

What, in the face of this age-old teaching tradition, is the significance of the educational revolution described in "Anna And The King Of Siam?"

The ritual of homage to which I have referred applied in its origins to teachers of music and dancing. These were the only teachers needed in a static traditional society where things changed slowly, if at all. The child learned the lessons of civilized behaviour and of culture at his mother's knee; the young man learned his trade from the master to whom he was apprenticed; the priest prepared for his vocation as Novice in a monastery, trying each day to bring his own life closer to the example of the immortal Buddha.

This had been the pattern of education over much of the world, even in Europe itself, for thousands of years. A very small proportion of the population went to any kind of school, and those that did (the small elite) studied chiefly cultural subjects. Why should King Chulalongkorn have determined so suddenly, and swiftly, to change the education pattern of Siam?

His action, dramatic on the small stage of his own country, focuses our attention on the educational revolution that was gaining strength at that time in Canada and in every other country of the Western world. It had begun during the period from 1776 to 1815, from the American Declaration of Independence to the end of the Napoleonic Era, which is one of the great watersheds of human history.

Life in the future may become better or worse, for the average man and woman, than it was in the Golden Ages of the past. We have the power already in our hands! Of one thing we can be certain: it will never be the same.

Three seminal forces began to operate during those years from 1776 to 1815: they are still at work and their momentum is accelerating.

In the first place, the pattern of democracy that emerged from the American War of Independence and the early stages of the French Revolution demanded for its full development an educated and well-informed electorate. Jefferson and Condorcet, on opposite sides of the Atlantic, had the same idea. By universal education the wisdom and sense of responsibility of the electorate would be increased.

Each of those far-seeing men also underlined their hope that all children should be educated in

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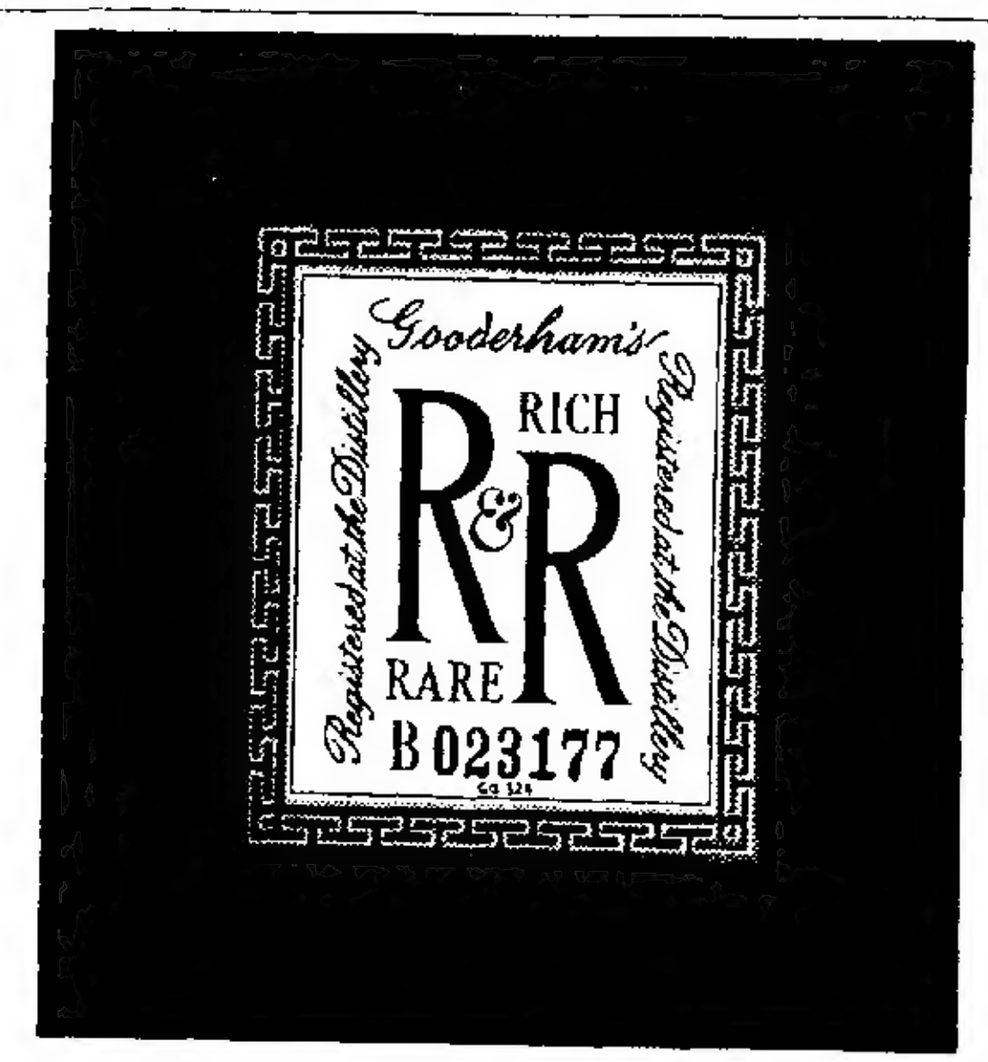

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I wholly disapprove of what you say and will defend to the death your right to say it. — Voltaire to Helvetius.

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order that every child might have equality of opportunity for the full development of his ability. Education was the key to the attainment of "life, liberty and the pursuit of happiness".

On December 2nd, 1804, however, Napoleon was crowned as Emperor in the great cathedral of Notre Dame. The earlier pattern of French revolutionary democracy was overshadowed by the emergence of an imperialist nation-state under a dynamic leader. Napoleon, who laid the foundations of the modern pattern of French education in 1808, defined the second seminal force in simple words:

"Of all political questions, that (of education) is perhaps the most important. There cannot be a firmly established political state unless there is a teaching body with definitely recognized principles." That argument for universal education has not been stated more clearly in Nazi Germany a quarter of a century ago, nor in contemporary emergent nation-states.

The third seminal force was economic. The industrial revolution, which provided Britain with the sinews of war to continue its single-handed opposition to Napoleon after he had conquered the whole of continental Europe, depended on new technology and new sources of power. The factory system was replacing the traditional patterns of craft apprenticeship; the old personal relationship of master and workman was disappearing, so that both the employer and his workmen must know how to read and write if they were to communicate. Both must be familiar with the rudiments of arithmetic.

These three forces, in different proportions from one place to another, worked together to compel all countries in the Western world to take a new look at education. It could no longer be regarded as a privilege for the small minority who had the imagination to want it and the means to pay for it. The nation needed increasing numbers of men and women equipped with primary education in order to ensure its political survival and its economic progress.

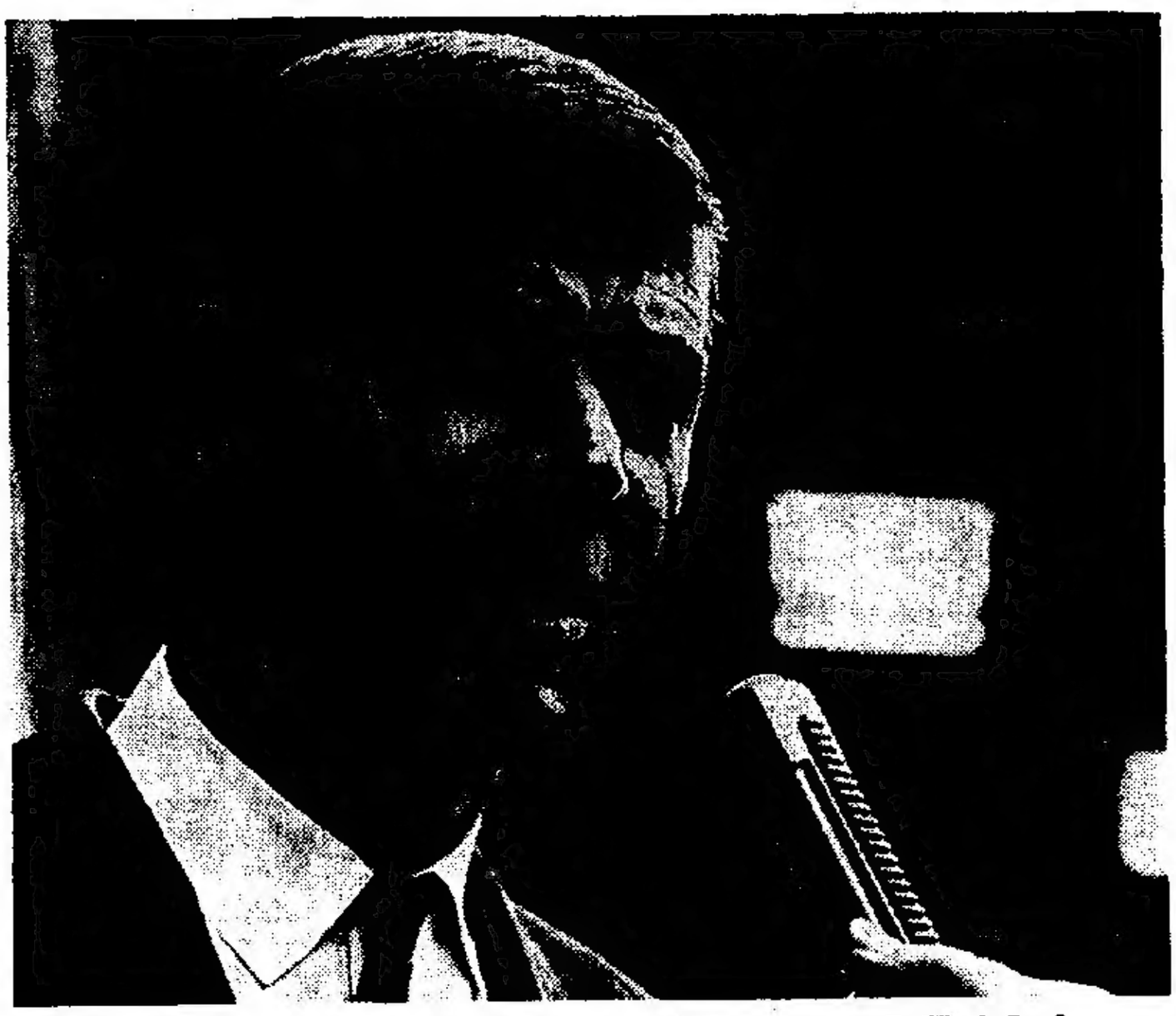
Small groups of far-sighted people in each country, James McGill, of Montreal, among them, began to realize that all children should be offered the opportunity of education and that, as a corollary, government would have to find the money for larger numbers of schools and even larger numbers of teachers. Some visionaries, very few indeed and regarded as dangerous radicals by their contemporaries, even suggested that, in the interest of the community as a whole, all children should be compelled to attend primary school for a period of years.

Although it is hard for us to realize it now, these ideals were so revolutionary that they produced violent opposition. During the first half of the nineteenth century, and, indeed, long after this Association had come to birth, the progress of education is the long record of the fight between those who saw the need for it and the conservative majority who felt deeply that it destroyed more ancient, and to them more valuable, traditions. Opposition took many forms, but two streams of thought are uppermost, and nobody can deny that each has an ingredient of truth.

First, there were those apostles of human liberty who insisted that parents knew best what was good for their children, and had an inalienable right to determine both the pattern and the duration of each child's education. Herding children together to study an identical curriculum in state-supported schools was anathema to people with this conviction, and there are still some among us, although today their opposition is usually encountered only in the field of higher education.

I remember a few years ago receiving a vitriolic letter from a father in British Columbia whose brilliant daughter had been awarded a McConnell Scholarship to study at McGill. He insisted that she had already "wasted too

(Continued on Page Seventy-Eight)



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THE BELLEVILLE JEWISH COMMUNITY

BY T. E. SCHWAB

Perhaps the greatest single fault of any organized group is their failure, right from the inception, to set up and maintain proper archives, so that when specific milestones are reached, suitable records may be consulted and a history reported in full. It is with this in mind that we acknowledge, with gratitude, the contribution of I. Lindenberg of our own Belleville Community, who has spent a great deal of time and effort in the gathering together of information and events which go to make up this brief outline. Our thanks go also to those former members of the Congregation without whose excellent memories this story would have been much more difficult to write.

A history of this type must of necessity be brief to the extent that considerable detail must be avoided. Undoubtedly the incidents referred to will conjure up in the minds of some readers with local attachments, memories full of romance and full of personal meaning. Whole pages could perhaps be written about individual items and events to which we shall refer. This would be a very desirable work, and it is to be hoped that someday someone might be commissioned to do just such a thing so that the full story, in all its detail could be told. In such a story, full description could be made of the glorious contributions to the life of our Community made by certain men and women, some who no longer live in Belleville, some who have passed away, and others who are still with us and carrying on their wonderful work. Until then, we would ask that this brief outline be sufficient.

As far as can be ascertained, the first Jewish settler in this area was a man by the name of Phillips who arrived in Belleville in the year 1904. The length of his stay is not known, but within the following three or four years, several additional Jewish homes were established in and around Belleville, and many of the children and grand-children of these early settlers make up a good part of the present-day Congregation. The mere mention of such names as Safe, Yanover, Samuels, Springer, Diamond, Goodman, Bargman, Tobe, and Dime, all of whom came here shortly after the turn of the century, proves the stability of these men and women whose efforts built the foundation of the present Jewish Community of Belleville, Trenton, and Picton.

Wherever Jews gather, there is worship of God. And so it was in Belleville. No sooner was there a possibility of a "minyon" (a quorum of ten men required by Hebrew Law for religious services) than regular Sabbath and holiday prayer was offered. These religious services were conducted, of necessity, in the homes of the various members, and the lack of formal spiritual leadership did not dampen the enthusiasm of this early group in giving thanks for whatever well-being they then enjoyed, and for asking for their fair share of God's blessings in the future. The "Torah", or Holy Scroll, is perhaps the most significant single part of Jewish life and worship, and it was a great day when the first "Torah" was presented to the congregation by the late Julius Samuels.

Thus it was from that time until shortly after the First World War. During those few years several other families saw fit to establish their homes in this area, and there begins to appear such names as Katz, Albert, Lipson, Merker, Kroch, Vechter, Marcus, etc. If there are names that appear to be omitted, it is because of the vagueness of the records, and we beg forgiveness.

As the numbers increased, it became necessary to hold the religious services some place other than in the homes. The Orange Hall on Front Street was rented for this purpose, and in 1926, when this Hall became no longer available, a move was started to acquire permanent premises. By this time, Rev. Gerstel was the spiritual head of the Congregation. Under his guidance, a campaign for funds was undertaken. Because all of these men were of meagre circumstances, it was undoubtedly at great personal sacrifice that the money was raised, and a house purchased at 122 Pinnacle Street. This was in the year 1927.

During the ensuing two years, further work was done and more funds raised so that in 1929 this house was converted into a Synagogue, the first in Belleville, and a further sense of permanence was given to a form of worship that was even at that time 5689 years old. A great tribute to the foresight of this group of men is the

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fact that their efforts at that time were sufficient to fill the needs of the local Jewish Community for a quarter of a century.

A very interesting side-light to the establishment of the first Synagogue in Belleville is the transfer of the "Torah" from its place in a private home to the "Ark" in the new Synagogue. Those who then "boasted" automobiles had them suitably decorated and a parade was formed. The Holy Scroll was carried by one of the members under a canopy supported by four other members. The parade made its way through the streets across the town to the new Synagogue on Pinnacle Street. Even then, as now, the relationship of the Jewish Community to its fellow citizens of other Faiths was a source of great pride. There, at the head of the parade, making the music by which the "Torah" bearers marched, was the band of the local Salvation Army.

A long tradition, as old as the Faith itself, is the Jewish desire for learning. Long before the establishments of the Synagogue, steps were taken to bring the knowledge of our religion, in all its glory, to the children of the community. A succession of teachers came to Belleville, some on just a temporary basis, to impart the knowledge and to teach the Hebrew Prayers. But under the direction of Rev. Gerstel a beginning was made for a more formal Hebrew education, and after fourteen years in Belleville Mr. Gerstel moved away, leaving the Jewish Community a great deal richer, morally and spiritually, for his having been here.

There followed a succession of other Rabbis, each for a short period, whose contributions added tremendously to the religious, spiritual, and cultural growth of the Jewish Congregation. We remember with great reverence such names as Axelrod, Kronick, Babb, Felder, Lewin, Boros, Berglas, Kutziner, and our present Rabbi Levin. Of the younger members of this Congregation, most of them have, at one time or another, attended the Hebrew School under the above Rabbis. The opening of this new Synagogue, with its modern classroom facilities, will assure, we hope, the continued learning under present-day conditions for those children of our Congregation whose needs are now and in the future.

Immediately at the start of the Second World War, the Jewish youth of Belleville, like so many of their fellow citizens of all Faiths, heard the call to arms in defence of their country. The Jewish Community of Belleville will always remember with pride the contribution of twelve of our men who joined the active forces of His Majesty's Army, Navy, and Airforce and served with distinction for the duration. No less meaningful was the effort of the older men of our Congregation who faithfully took up their various duties in the reserve units of the district for the several years of the war.

During the Second World War, and with the influx of thousands of service men to this district, it was decided to have an additional period of worship on Sunday mornings for those members of the Hebrew faith who were in the service of their country and stationed in this area. Consequently, and with the kind permission of the Commanding Officers, all Jewish servicemen were transported by bus each Sunday morning from all stations in the vicinity of the Synagogue. At the conclusion of the religious services, the men sat down in the small auditorium to a meal of Jewish delicacies prepared and served by the ladies of the Community. As many as fifty to sixty servicemen attended each week and this effort was a source of great satisfaction to our members. During this period another event of significance took place. At a stag dinner, given as a farewell party to J. N. Yanover upon his leaving for overseas service with the Canadian Army, the existing mortgage on the old Synagogue at 122 Pinnacle Street was paid up in full and a suitable mortgage-burning ceremony was held.

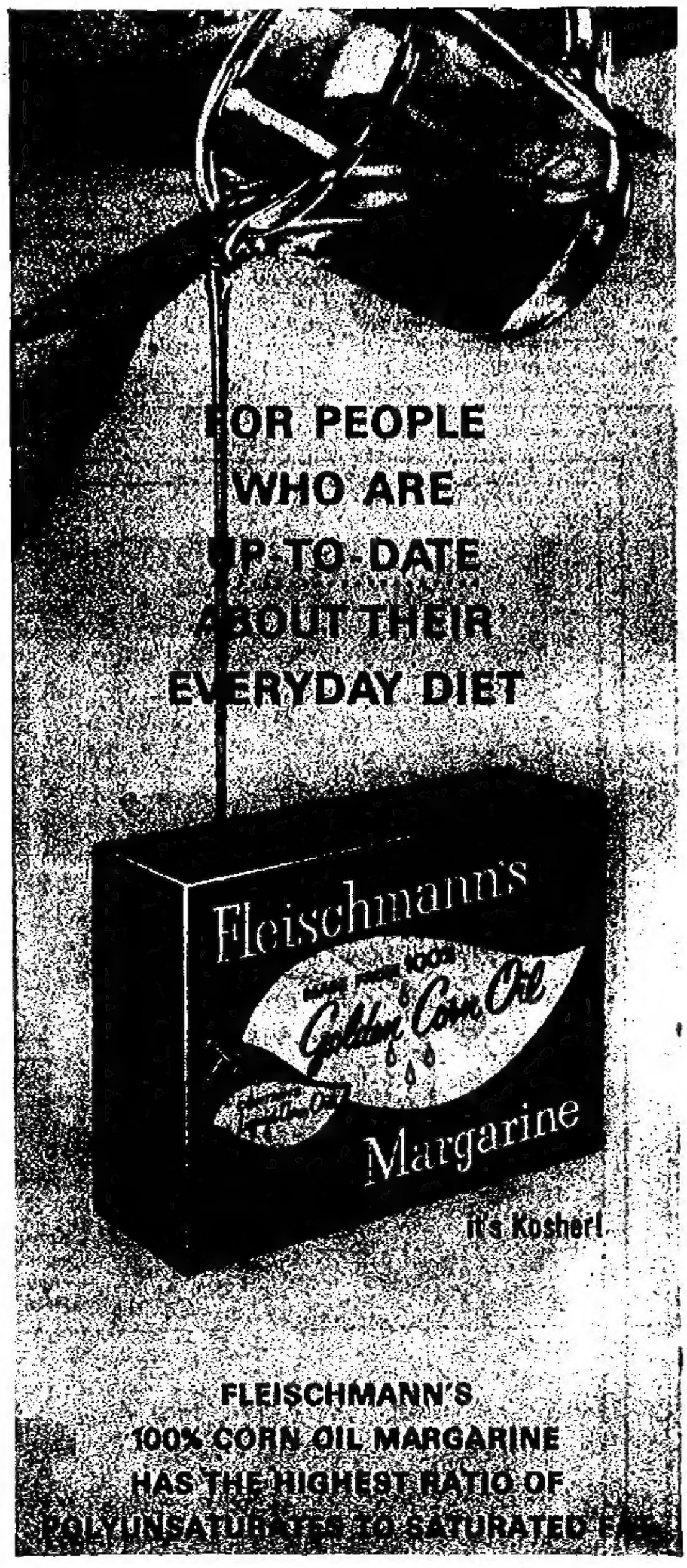
No organization or group of people can prosper well in their endeavors unless spurred on by the women of that group. In the early 1930's the wives of the members of the Congregation formally organized themselves into the Jewish Ladies Auxiliary. This group of women has been a true inspiration down through the years, and their individual and combined efforts have been directed, not only to the good of our own Community, but to many, many worthwhile undertakings of a civic, national, and international nature.

A history of the Belleville Jewish Community would be most incomplete without a paragraph about the Cemetery. During the year 1947, and solely upon the initiative of the then President, B. Mayer, a piece of land was purchased on the north side of Highway No. 2, about half way between Trenton and Belleville. This today is the Sons of Jacob Memorial Park, our own Cemetery. The entire Congregation will ever be grateful to Mr. Mayer for the spirit, the time and the effort that made Belleville one of the few Jewish Communities with their own burial grounds.

A mark of success in the life and stature of any minority group is its ability to integrate itself and be a part of the general community without losing or sacrificing its own religious or ethnic identity. Such is the position of the Belleville Jewish Community. While maintaining every desirable aspect of a full Jewish life, the members of the Belleville Jewish Congregation have served the general community as is their duty as good citizens.

Thus we find, over the years, Belleville Jewry represented in the

(Continued on Page Sixty-Five)



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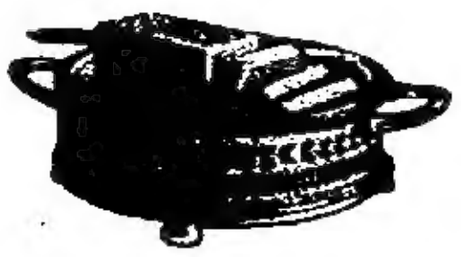

What Other People Has Been So Concerned For The Humanization Of Mankind?

By Rabbi H. Leonard Poller, of Temple Beth Sholom, in Montreal

"The road to pleasure is downhill and very easy, so that one does not walk but is dragged along; the way to self-control is uphill, toilsome no doubt, but exceedingly profitable", said Philo.

The march of the ancient Hebrews through the wilderness was uphill, toilsome, and profitable. It was motivated by a dominant will. That stubborn, divinely intoxicated, "chutzpah" Israelite people insisted they would live in freedom. They never deviated from their goal to reach the Promised Land. No single event or agglomeration of events, miraculous or common place, real or fancied, harmful or healthful, decided their faith.

It is a mistake to think that the exodus took place only when the Israelites went out of Egypt. There were many degrees of ascent in the movement from the land of slavery to the promised land of freedom. Any one of these upward strivings could have been halted and the consequent history of our people could have been altered entirely.

The ancient Hebrews left Egypt in spite of all the natural phenomon and not because of them. They brooded, to be sure, as all great souls brood when they are driven to discover great properties of life. Does a great scientist suddenly discover? Can it be that those who "stumble" on a brilliant insight do it by the fact of their unceasing quest for understanding?

So it was for the ancient Israelites. The best way to understand Passover is to withdraw the miracles from centrality of our attention when the exodus is considered. Whatever the marvelous events in nature associated with the going forth from slavery to freedom, from Egypt to the Promised Land, they are essentially peripheral to the major thesis of the festival of freedom: that a people had a goal and a will to achieve it. Because of these, they were accomplished of their objective.

Once they were out of the land of bondage, they were even more challenged to proceed. Once they were on their way they could not turn back. Had they lacked the leadership and capacity to surmount all obstacles, they might have perished in their apparent meanderings. But with it, at the level of a Moses, as well as lesser individuals, they came through many a crisis.

If one looks to the incident at the Sea of Reeds, and the Rabbinic account of what happened there one sees a trace of Jewish history identifiable in every age. The Yam Suf is a more spiritual than geographic place. The world of freedom was in its vision, for all one had to do was cross over it and he would find a Promised Land and future. At the same time the Hebrews envisaged the forward goal, the Egyptians were in pursuit after them. Pharaoh and his chariots had come to reclaim the emancipated slaves. The enemy was armed with all the technical know-how of the day. Before the Hebrews lay the open body of water. Behind them the destroyer. The dilemma seemed to engulf them. Action was necessary. Paralysis could easily set in. Some one had to do something.

The Midrash speaks of four types of Hebrews who responded

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to the situation. They are identified this way:

The first said, "Return to Egypt". At least we had security; food, shelter, the opportunity to live, no matter how bad life was.

The second group shouted condemnations at the enemy. Perhaps through the means of magical incantations against them, they might be scared away. Call heaven and all its thunder down upon them and they would disintegrate.

Tradition's third group was ready to stand in battle against the enemy. Whatever strength could be mustered, they insisted it be employed. No matter what the odds against them, they who were filled with the spirit of challenge for the future, were ready to lay their lives down, there and then. It could spell death for all, but it would be an honourable one.

Closely aligned to this group were those Hebrews led by Nahshon Ben Aminadab. "Let us go forward into the sea," he said. Now it wasn't to commit group suicide that this brave man lead his people forth into the water until it seemed to inundate them. Nahshon commanded the waters to depart. Israel had a task to achieve. Nothing could stop them from bringing forth this imperative message to the world that man had to be free; that he had to serve God and the world. With this command from man, the waters receded and the Israelites went through on dry land.

Transfer the setting about 3500 years later and to North America. Here the Jews are free. Freer than they have never been in their entire history. The slaveries of the past are ended. Walls of ghettoes are crushed. Bigots are attacked at every quarter. An on-going legal process insisting that democracy demands equality of treatment to all men under the law, is readily invoked.

There is active contact between all races, nations, religious and social groups. There is the opportunity of getting added insight from all facets of culture. There are new walks of life opened and available as never before and without restrictions. Our Jews have prospered in every way, physically, spiritually, and socially.

Yet some critics say the American Jew is vanishing. Led on by sensationalist journalists and statistical fanciers with pat population prognostications, these pessimists have foretold the doom of North American Jewry. They claim we are facing a new "Sea of Reeds" only to be drowned in the waters of freedom, the pollution of affluence, and the brine of assimilation.

How can we survive without numbers, they ask? How can America ever approximate the pinnacle of learning reached in the European centers of old? With Galut condemned, Israel far beyond the sea, and cultural bridges between them hardly constructed, the varied enemies of the Jew in hot pursuit, how can Judaism long survive the struggle? In their calculations, Israel is doomed.

Like the Israelites of old we have the many kinds of people who would follow the pattern set down in the Midrash.

The contemporary would-be returnees to Egypt phrase their wording a little bit differently. The author, Henry Roth, speaks for that crowd, "I feel that to the great boons which Jews have already conferred upon humanity, Jews in America might add this last and greatest one: of orienting themselves towards ceasing to be Jews."

Though they are few in number, too many have said "Amen" to this Jewish self-defeatist attitude.

The incantators of magical condemnations against oppressors exist again, too. They blast out a new malediction with fanfare: "No matter how you oppress us, no matter how you decimate our ranks, no matter how you try to destroy us, beware, for we are protected. We have always existed as a people and we will always be in existence, no matter what you do to us."

This pious plea may have every good intention, but it is fraught with incredible danger. In this age of mass destruction it is naive to hold to this high sounding bravado. Is Judaism such an automatic continuity that it will survive in a Nazi-dominated Germany, or a Russia with a planned program to asphyxiate Judaism in its satellites? Are we to be happy because ten percent of Europeans survived the Hitlerian holocaust? Really?

Racism has no place in the world. History teaches and may console, but its chart for the future must have its path through the present. The present allows no time for simple shouting. Automatons can't hear and power manipulators and megalomaniacs have no concern for anyone who would stop their evil devices with noise alone.

Then it seems logical that in order to survive we have to stand in battle against the enemy. This advice can't be ignored, nor has it altogether been in the past. Israel exists because of the unvanquished spirit of the people which stood its ground against overwhelming odds and an unending flow of hostile neighbors. That bastion of democracy serves as inspiration to the world. Israel, the land of our people, refused to run away from the challenge, and it emblazoned courage at every hilltop and vale in its War of Independence. There was a will to establish a homeland. It would not stay a dream. Its reality had to be enforced, and through their un-

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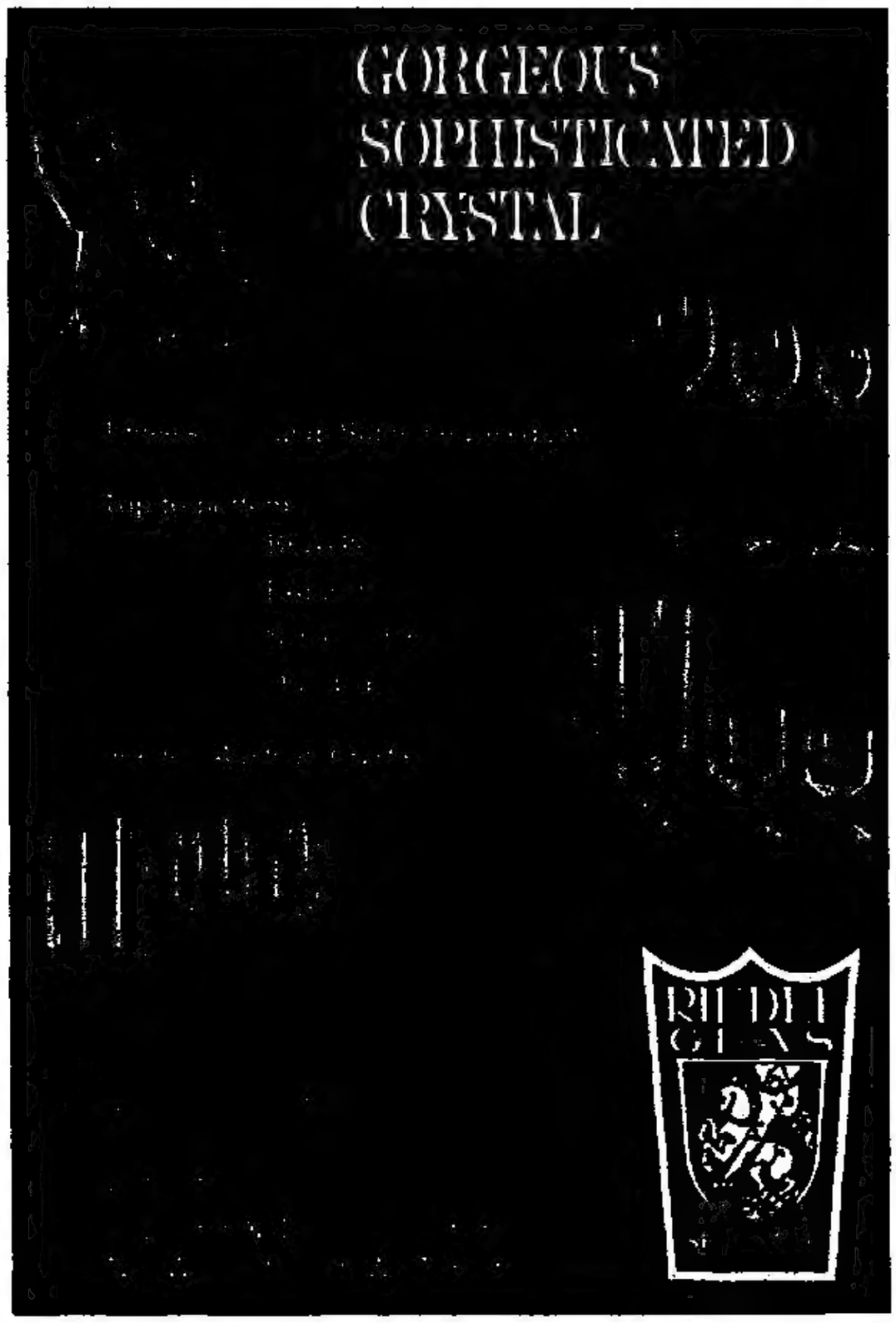

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The Jewish People Of Canada Emphasize For Us The Importance Of Brotherhood

Speech delivered by The Honourable Paul Martin, Secretary of State for External Affairs of Canada, to the 38th Annual fellowship dinner meeting sponsored by the Brotherhood of Temple Emanu-El, in Montreal

This is undoubtedly a very unique, memorable, and historic gathering and I am greatly honoured to have been asked to come here and to say a few words to you.

You are gathered here to mark the advent of Brotherhood Week which will be observed very shortly throughout Canada. And you have marked this occasion by your desire to pay tribute to one of the great princes of my church, His Eminence the Cardinal, and at the same time in that way to give expression, as I believe the Jewish people in Canada can do better than almost any other group, to the concept of Brotherhood. It is certainly a great honour and a great pleasure for me to be here in this Temple, presided over by Rabbi Stern, one of the great figures in the Jewish community of this city and one of the great religious leaders of our country.

Il m'est également agréable de souligner le fait que vous vous êtes réunis ici, ce soir, non seulement pour ignorer cette Semaine de la Fraternité, mais aussi pour rendre hommage à celui, que par son travail incessant a contribué de façon unique à cette cause de la fraternité, Son Eminence le Cardinal Léger. Je ne peux que me réjouir d'avoir ainsi le privilège d'unir ma voix à la vôtre pour exprimer à notre éminent invité toute notre reconnaissance et toute notre admiration. Je ne connais, en effet, personne qui ait oeuvré avec une plus grande détermination pour élargir les bases d'une entente universelle et pour établir aussi bien sur le plan doctrinal que sur le plan pratique, le concept suprême de la famille humaine.

I do not believe that it would be possible, Mr. Chairman, for this or any other gathering in our country to mark an occasion like this more fittingly than to have Cardinal Léger as your guest of honour within the precincts of this noble Temple. And I am privileged, in your name, to salute him for all that he is, as a leader in our church; as a great Canadian; and more particularly, if I may be permitted to say so, as one of the great figures in ecumenicity in recent years throughout the world.

Has there ever been a time, certainly not in our time, and perhaps never before in history, when the spirit of Brotherhood has been so marked, not only in our own country but throughout the world, by the leadership and the example given to us by world religious leaders. It took that great man, that great Pope, John XXIII, to impress on all of his contemporaries, in all religions, in all countries, among all peoples, the meaning of Brotherhood. It was possible for us, with different religious convictions, with different national and racial outlooks, to recognize that we were all Children of God, born in His image and in His likeness.

And it is right that Montreal Jewry, one of the great bodies of the Jewish people in our country, should have brought us together here, so many distinguished men in so many vocations, to mark the importance of the friendship that is stimulated by the concept of Brotherhood.

Cardinal Léger symbolizes this, I believe, more than almost any other Canadian at the present time because of the great part, the great role that he has played in the evolution of this great movement launched by John XXIII. And I say this in no sense of religious prejudice because I happen to belong to the same church, because I know that John XXIII symbolized for all men in all religions, Protestant, Jew, Moslem, and all the great religious sects, the great feeling of our time that there had to be some bond of unity between those great masses of people who gave credence to the importance of spiritual influence in human society.

I think that the Jewish people of Canada, the Jewish people of Montreal, deserve our gratitude for their own manifestation of Brotherhood. Themselves the victims of so much discrimination all over the world, they know the meaning of prejudice because they have been the victims of it in so many ways. Perhaps because of this they do take occasions, and this is one, when they emphasize for us the importance of Brotherhood, the importance of our being able to live together in our respective communities, in our provinces, in our country and in our world, to recognize that freedom is not an empty word.

If it is properly respected and lived up to, it does recognize the integrity of private religious belief. But it also recognizes that the person who possesses that belief is himself a human person entitled to the same kind of fair treatment wherever he goes.

The Jewish people are a generous people and they have given evidence of their generosity not only in their contributions to our own nation but in the way in which they have helped to build up a nation to which they attach such great importance, and deservedly so, that dynamic little country that is struggling in the face of great difficulties, building its national purpose and giving to the Jewish people all over, those who live there and those who do not, the inspiration that comes from the rich history of the Jewish people symbolized now in that thriving little country of Israel with which Canada fortunately has such good relations.

And I should like to say this as Secretary of State for External Affairs of Canada: it is not our role to be a protagonist for one group or another. But the Jewish people of Canada may count upon the sympathetic concern and interest of any Government in Canada, I am sure, with regard to the problems of Israel.

The spirit of ecumenicity has been evident in recent months in many forms. There was the visit, for instance, of the Holy Father recently to the Holy Land. There has been the great meeting in Rome itself, the great confraternity of religious leaders who have foregathered and who now in their respective communities, as evidenced here, give evidence of the fact that in this free land we too respect the noble sign and the noble purpose of the ecumenical movement.

It has not always been the tradition, you know, at least it was not in my town, for my bishop to go to gatherings like this, and it was not for a long time that I visited a Jewish Synagogue, and I well remember the first time I visited an Anglican Church. But those days are gone.

Brotherhood is something that is easy to talk about, but it is not always easy to practise Brotherhood. Sometimes we have difficulty in the House of Commons in practising it. But I would hope that we have turned a new chapter with the raising of a new symbol marking our national life, as we did recently. If we are going to build the kind of nation that we want to see established here on the North American continent, without in any way infringing on individual aspirations that are the very essence of our national life, there is a need and an

ACCEPT NO SUBSTITUTE

opportunity for the expressions of national unity, in this or in any other country, which are essential for the kind of contribution that a country like Canada would want to make in the disturbed world in which we live.

The Prime Minister said the other day that we were limited in our opportunity, not only in the formulation but in the execution of foreign policy unless we represented a united front in this country, unless we were united on the essentials of nationhood.

And there are some who think that perhaps the President of the University Clubs of the Conservative Party the other day expressed something that all of us ought perhaps to feel a little more when he said, speaking of the problems of French Canada:

"I am not afraid of those problems. What is happening in the Province of Quebec, what is happening in French Canada, is basically good. It is exciting. It is something that I as a young man welcome because it shows that Canada is on the march."

I think if we look upon some of our problems in that spirit of adventure, instead of looking on them suspiciously, looking on them through the eyes of prejudice, we will find that movements that are evolving here and there in our country will find their proper level and will ultimately make their contribution to the establishment of the basic character of our destiny as a nation.

We live in an interdependent world. We live in a world now that has contracted, a world that has been brought together beyond the dreams of the most ambitious of those who spoke of the "One World" in the days shortly after the end of the Second World War. It is a world in which all nations and all peoples of all religions and of all races are interwoven as never before; a world in which the goals of peace and human brotherhood can be attained only by recognizing the lesson and the implications of brotherhood itself.

My job has to do with a good bit of this very concept about which I am speaking. My job is to recommend to my colleagues in the Government those policies which are designed to improve and to maintain good relations with other countries, thereby contributing to the establishment of peaceful relations among the nations of the world, to the easing of international tension and to the building ultimately of a world at peace, a world ordered and maintained by the rule of law.

In our foreign policy there are, I suppose, four constants: our membership in the Commonwealth; our relations with the United States; our membership in the North Atlantic Treaty Organization; and our membership in the United Nations.

A great student and administrator of foreign affairs in the United Kingdom, Sir Eyre Crowe, said that the most important factor in the foreign policy of Great Britain at that time was that across the English Channel, was France. And the four constants that I have mentioned serve in our foreign policy as guide-posts, guide-lines along which we are inevitably bound to find answers in order to make our contribution towards the easing of international tension and the preservation of peace.

The Commonwealth of Nations now is a much different body from what it was twenty years ago. A grouping now of almost twenty nations representing the old and the new Commonwealth, many of the emerging nations of Africa, some of the older nations of Asia, is loosely gathered together but firmly united in the kind of unity that we seek not only for the Commonwealth but for the world itself if we are to have peace.

Our relationship with the United States represents for us a very important factor in the determination of our foreign policy. We are an independent country. We determine our own domestic and our own foreign policy. This does not mean, of course, that unlike any other country we are uninfluenced by our neighbours or by our friends.

It would be inaccurate to say that we are not influenced by the United States. Of course we are. Just as every country in the World today is in some way or another influenced by other nations and more particularly its neighbours. Even the United States itself, as a member of NATO, as a member of the United Nations Organization, as a member of some other international organizations, could no longer claim to possess sovereignty in the nineteenth-century sense.

There is a gradual erosion of that kind of national independence and that is the inevitable product of the inexorable and incessant aim of our contemporaries to find a formula for peace in the world.

Our relations with the United States are good. We have problems with the United States. There is more trade between the United States and Canada than between any other two countries in the world, over $8 billion of it, the balance of course being on the American side. But nevertheless the United States is our best customer. And it is very important for us, very important for the peace of the world, that our relations with the United States should be good.

It does not mean that we have to accept every facet of American foreign policy. We do not. And there are occasions when in the spirit of private and proper diplomacy we express our views, just as we do on certain occasions more openly. But I think that in assessing our relations with the United

(Continued on Page Seventy-Seven)

54th year of progress

INSURANCE IN FORCE	$282,668,055	TOTAL ASSETS	$55,550,468
TOTAL INCOME	$8,885,314	POLICY RESERVES	$44,450,283

Paid to Policyholders and Beneficiaries in 1964 ..... $ 3,700,134

Paid to Policyholders and Beneficiaries since Organization $50,158,120

HIGHLIGHTS

OF 1964 REPORT

Excellent Interest Earnings

Increased Dividends to Policyholders

Total Assets at New Peak

TABLE OF GROWTH

TOTAL INCOME	
1924	$ 758,485
1934	1,304,331
1944	2,473,670
1954	4,675,787
1964	8,885,314
INSURANCE IN FORCE	
1924	$ 28,023,812
1934	37,266,461
1944	79,242,455
1954	148,133,001
1964	282,668,055
ASSETS	
1924	$2,553,919
1934	5,563,546
1944	12,628,629
1954	28,107,894
1964	55,550,468

Montreal Life
INSURANCE COMPANY

HEAD OFFICE: MONTREAL

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5757 Decelles Avenue

WHAT OTHER PEOPLE HAS BEEN SO CONCERNED?

(Continued from Page Thirteen)

daunted courage, the Halutzim and Haverim nobly achieved. Throughout these seventeen years of its statehood, Israel has kept itself alive because of its readiness to stand in battle against the enemy. And the North American Jew has supported Israel's hand in this arduous task.

Essentially, however, North American Jews have a different problem. Our battles are more in the courts than on the fields. Anti-defamation programs in Canada and the United States have sought to ensure equality under the law, while safeguarding the individual values of our people. Further standards of justice and right are continually exerted to ward off those who would destroy through libel, hate, discrimination and the other forms of bias. The work of these defence agencies is splendid, at least.

But, with all its merit, this remedy has its limitations. When we take into account the future of our people, we cannot always be on the defensive. There must be a forward progression. If one has only to look over his shoulder to see who is in pursuit, he is always in danger of stumbling. If one has to keep his defences up all the time, he may endanger himself by creating artificial enemies. So, instead of moving ahead without encumberances he has to have some. He can become like a robot which threatens to dehumanize humans. By only taking into account the information that has been fed into him, he is incapable of anything which will program the future.

Here the lesson of Nahshon Ben Abinadab comes to the force. He programmed for the future by insisting that the people go forward. In such determined and designed strides, the waters of the deep had to separate. There was no stop to a people whose will was so strong that it had to reach further toward the Promised Land. Man had to become free. Neither the forces of nature nor the oppressions of mankind could stop them. There was a task to be finished, to serve God on the holy mountain.

Israel could not be stopped at the sea. The pursuer could not destroy him. Mankind had to be redeemed. Humanity had to be humanized. The world had to be brought one step further towards perfection. Law had to regulate the decencies of men. Man would become a co-partner with God in the works of creation.

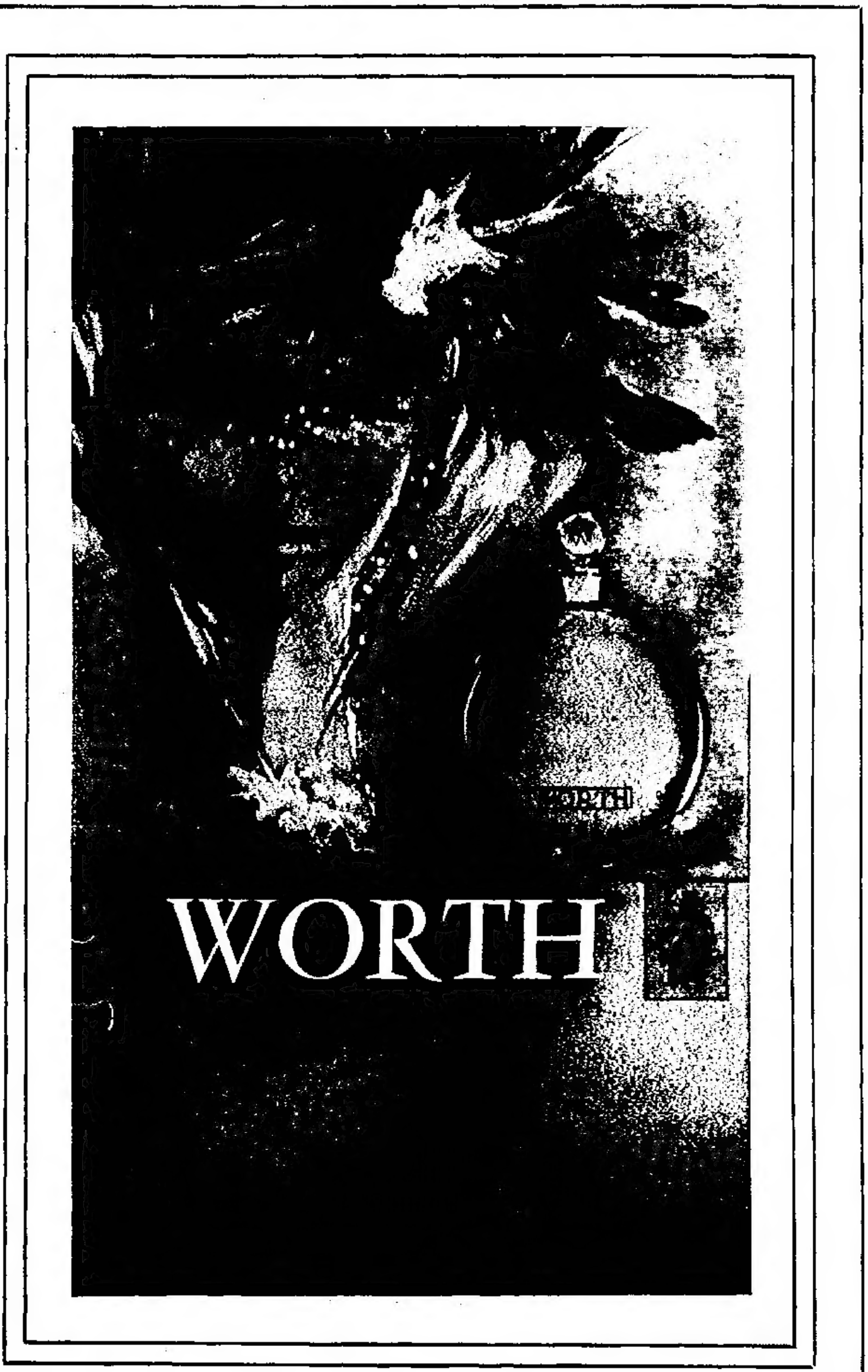
Nashon Ben Abinadab was a spokesman for the people. When he marched, they were with him. He was one of them, though not necessarily appointed for the task; he took it upon himself and others felt they had to respond.

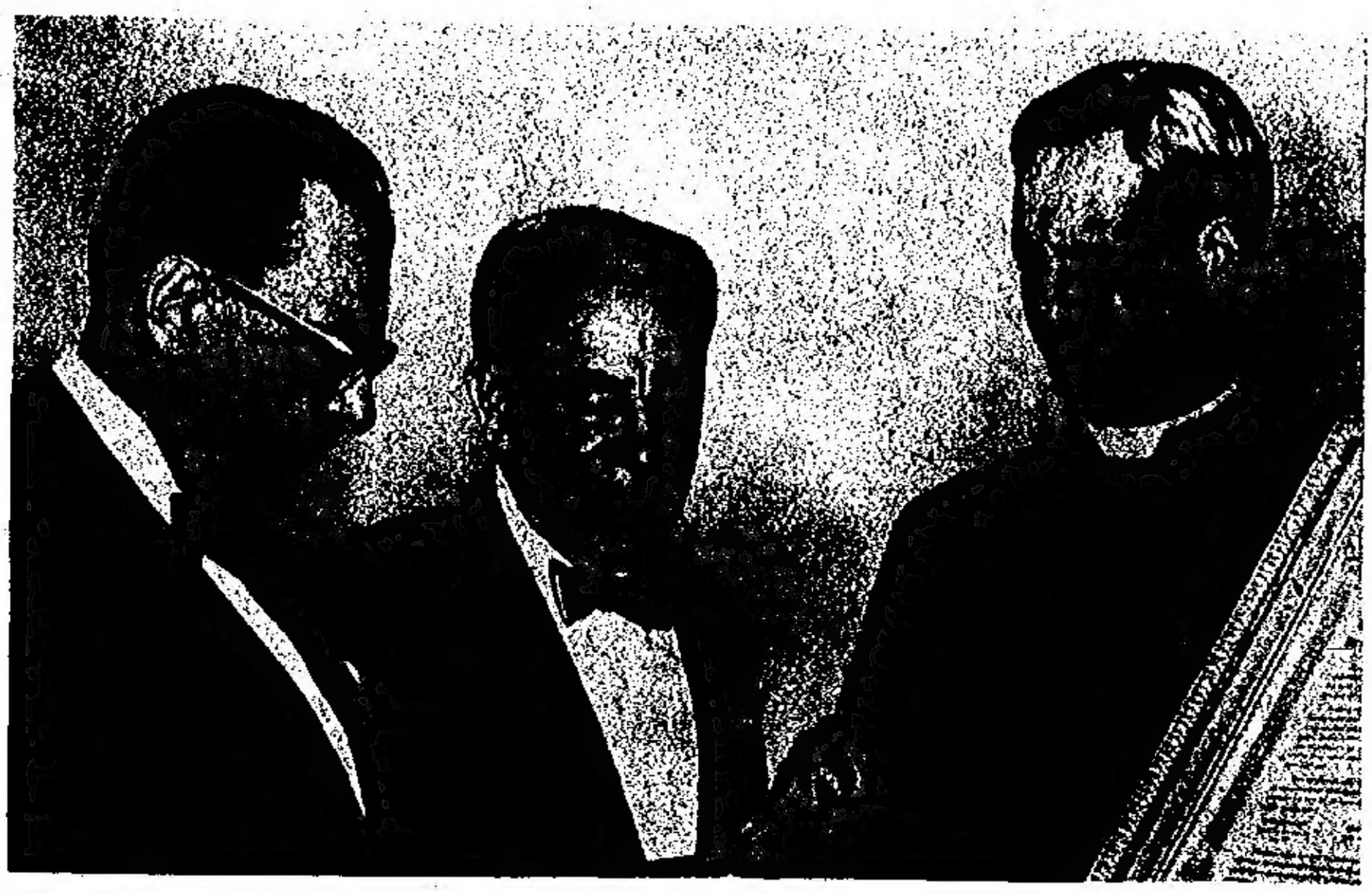
Is that spiritual Yam Suf again before us? If so, can we not be like the men of old who were ready to proceed through all kinds of dangers to ensure freedom? What other people has been so concerned for "the humanization of mankind?" Jewish history is a journey through the world of men. Its landmarks leave civilization enriched. Study, social justice, integrity for every individual, concern for all peoples of the world are leitmotif in our prophetic message. That we lift ourselves, and with our having been uplifted, we proceed to assist others, is become an axiom of faith.

This is the challenge of Passover. That's why every Jew has to consider himself, as though he too were redeemed from Egypt, so he may progress to freedom anew.

We have much to contribute on the American scene. The growth of our American Jewry is phenomenal. We have more books, more institutions of higher learning, more scholarship, more opportunity for advancement in Jewish studies and Jewish living than any other generation in our history. The remarkable influence in bringing the world one step forward in the process of becoming more perfect is something which we cannot drop, or the world will suffer.

The 20th century Jew has awesome responsibility and glorious possibility. Instead of becoming the Vanishing Jew, he can well be the visioning Jew, and with taking the hand of mankind in his and proceeding to make this world a place where the springtime of Passover can be the climate for all mankind, he can cross over to the other side in full freedom and fulfillment. It is uphill, toilsome, but exceedingly profitable.

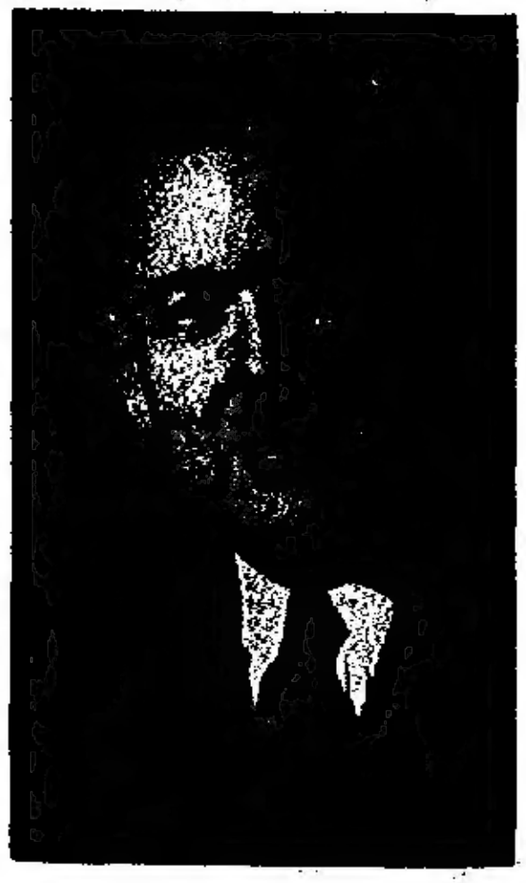


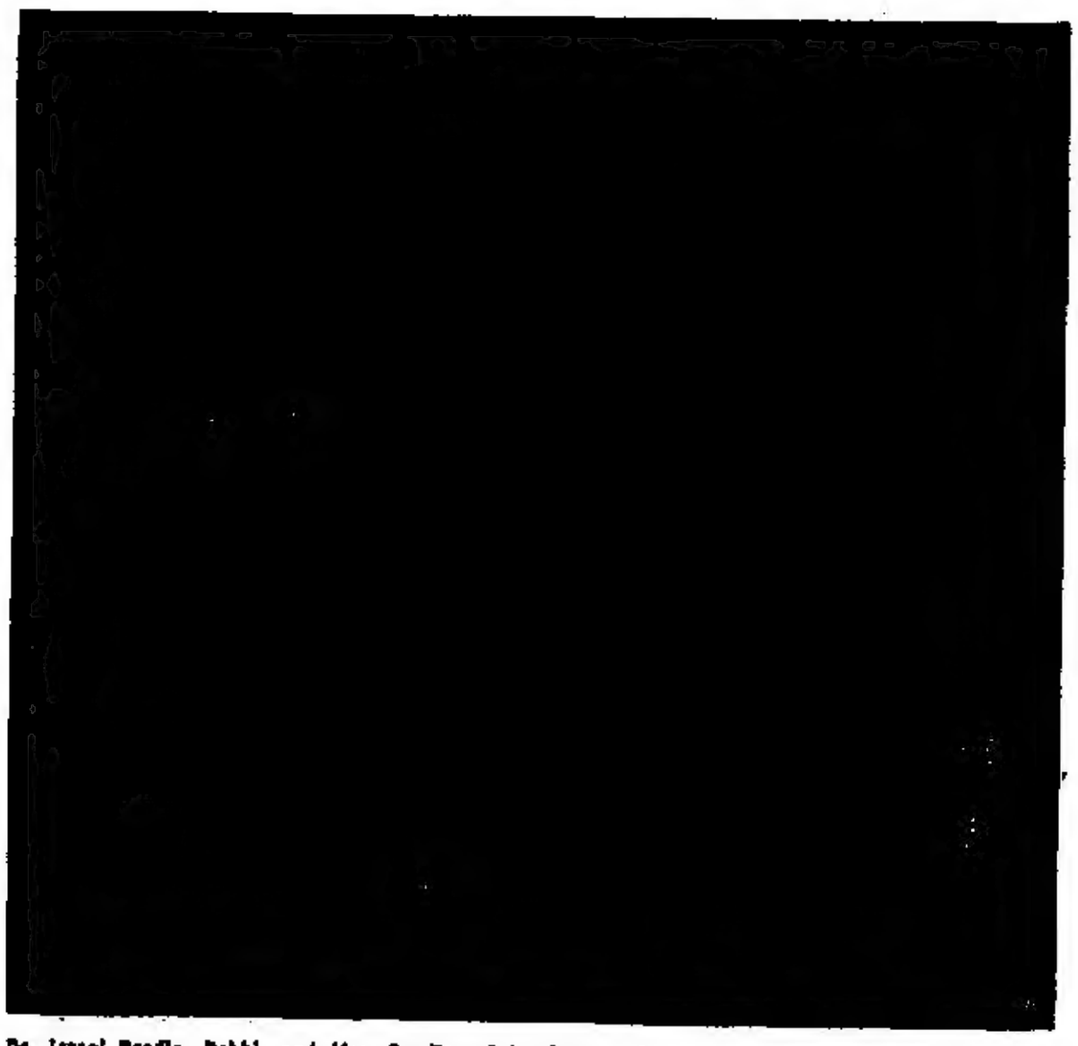


Left, the Honourable Paul Martin, P.C., M.P., Secretary of State for External Affairs of Canada; Dr. Harry J. Stern, Rabbi, of Temple Emanu-El, in Montreal; and His Eminence Paul-Emile Cardinal Leger, Archbishop of Montreal, when he honoured the Temple to receive the Brotherhood Award of Merit at the thirty-eighth annual conclave of Catholics, Jews, and Protestants.

— Canada Wide

Ben Beutel, 65 Sunnyside Avenue, Montreal, below, chairman of the Education Committee of the Canadian Jewish Congress, Eastern Region, is Congress representative on the Advisory Committee of the Protestant School Board of Greater Montreal in connection with the program of the Quebec Ministry of Education for the development of regional High School facilities (referred to as Operation 55). The terms of reference include an inventory of existing facilities; study of school populations; evaluation of needs; location of schools in the regional territory; a building program of required new schools; financing of expansion and maintenance.





Dr. Israel Brodie, Rabbi, and Mrs. Brodie, of London, England, above, were guests at a testimonial dinner, at the Queen Elizabeth Hotel, in Montreal, honouring Rabbi S. M. Zambrowsky, 2515 Badeaux Street, Montreal, national chairman of Mizrachi-Hapoel Hamizrachi Organization, of Canada; and national chairman of the Religious Welfare Committee of the Canadian Jewish Congress, for services to Israel, and the Canadian Jewish community. Rabbi Brodie was born near Newcastle-on-Tyne, in England. He is Chief Rabbi of the United Hebrew Congregations of the British Commonwealth. He was rabbi in Melbourne, Australia, from 1923 to 1937; and a chaplain during two World Wars. He was evacuated from Dunkirk with the British Army, and later served in the Middle East with the Royal Air Force. Dr. and Mrs. Brodie were met at the airport by: Joel Sternthal, 1565 Bernard Avenue West, president of the Mizrachi Organization of Canada; Chaim Lewin, 4682 Macdonald Avenue, executive director of Israel Bonds; David S. Dubin, 759 Dawson Avenue, president of Adath Israel Synagogue; and Bernard Goldstein, 1588 Bernard Avenue West, national treasurer of Mizrachi.

— Ed Bermingham

Mrs. Ronald Benjamin Feldman, of Montreal, below, is the former Miss Sandra Sherman, daughter of Mr. and Mrs Sydney Sherman, 3196 Kent Avenue. Dr. Feldman is the son of Mr. and Mrs. Morris Feldman, 733 Briar Hill Avenue, Toronto, Ont. Mrs. Feldman received the Bachelor of Arts, and the Master of Social Work degrees from McGill University. Dr. Feldman is a graduate of the University of Toronto, in Toronto, Faculty of Medicine, and is specializing in Psychiatry.

— Drummond Photos

Mrs. Albert Stieber, 5035 Clanranald Avenue, Montreal, above, is the former Miss Gloria Rabinovitch, daughter of Mr. and Mrs. Jess Rabinovitch, 4911 Melrose Avenue. Mr. Stieber is the son of Mr. and Mrs. Saul Stieber, 5912 Dolbeau Street.

— Hy Welt

Mrs. Gordon Norman Schwartz, 4000 Ridgewood Avenue, Montreal, above, is the former Miss Donna Barbara Kerner, daughter of Mr. and Mrs. Dean M. Kerner, 4778 Circle Road. Mr. Schwartz is the son of Mr. and Mrs. Sydney Schwartz, 716 Grosvenor Avenue.

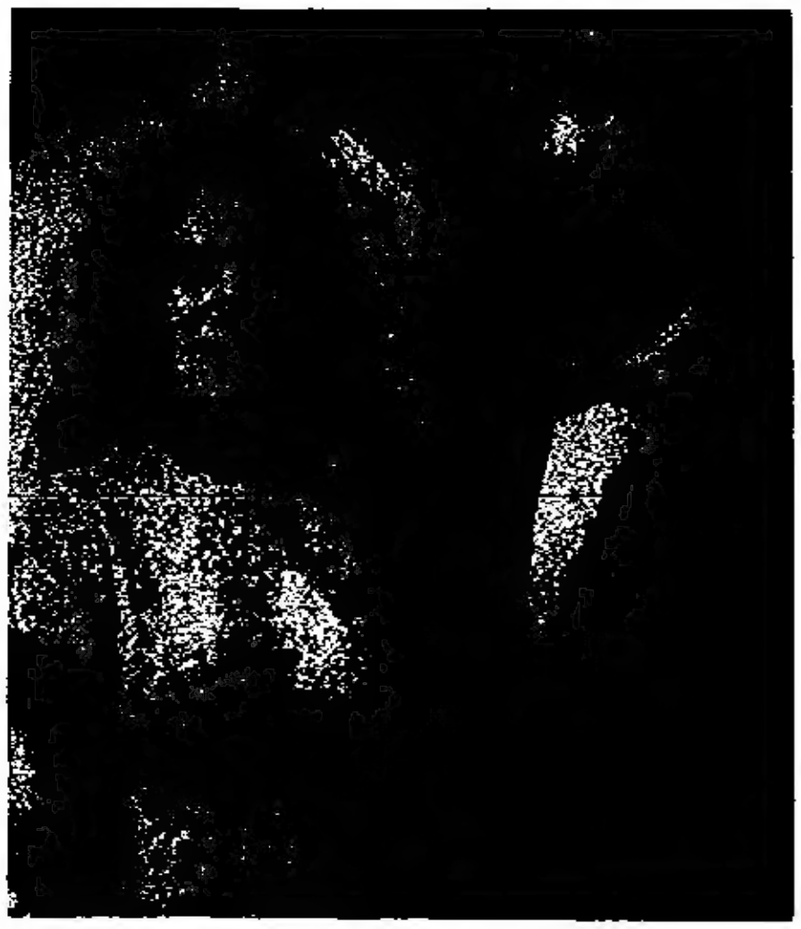
— Drummond Photos

Mrs. Saul Dubrofsky, 2745 Bedford Road, Montreal, above, is the former Miss Eleanor Susan Jacobs, daughter of Mr. and Mrs. David S. Jacobs, 53 Sunnyside Avenue. Mr. Dubrofsky is the son of Mrs. Anne Dubrofsky, 1465 Dulmet Street, and the late Samuel Dubrofsky.

— Drummond Photos

Mrs. Stuart Finsilver, of Detroit, Mich., above, was the former Miss Ruth Neuschul, daughter of Mr. and Mrs. Leon Neuschul, 148 Sweeney Drive, Toronto. Mr. Finsilver is the son of Mr. and Mrs. Edwin Finsilver, 18925 Warrington Avenue, Detroit, Mich. Mr. Neuschul is the executive director of the Toronto Hebrew Free Loan.

Mrs. Michael Cheslow, 100 Raglan Avenue, Toronto, below, is the former Miss Sandi Hoffman, daughter of Mr. and Mrs. Benjamin Hoffman, 4900 Bathurst Street. Mr. Cheslow is the son of Mr. and Mrs. Daniel Cheslow, 10 Shallmar Boulevard; and the grandson of Mrs. Sarah Persofsky, of Ottawa, Ont.



Mrs. Allan Zatz, of Newburgh, N.Y., above, is the former Miss Sandra Carol Sturman, daughter of Mr. and Mrs. Pasco Sturman, 4991 Jean Brillant Avenue, Montreal. Mr. Zatz is the son of Mr. and Mrs. Benjamin Zatz, of Schenectady, N.Y.

— Hy Welt

Virginia Thoren-Rice

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*Trade-mark EMBA MINK BREEDERS ASSOCIATION

Pictured from left to right are Mrs. Samuel Fingold, of Toronto, and Hamilton, Ont.; Mrs. Herbert Hickey, and Mrs. Desruisseaux, of Sherbrooke, Quebec, who were among the guests at a reception given by Lieutenant-Governor W. Earle Rowe, in his suite at Queen's Park in Toronto, in honor of the Canadian Association for Retarded Children.
— Globe and Mail

— Bradford Bachrach

Mrs. Larry Goldstein, 63 Gambelle Crescent, Toronto, left, is the former Miss Florence Silver, daughter of Mrs. Dora Silver, 1073 Davenport Road. Mr. Goldstein is the son of Mr. and Mrs. Morris Goldstein, 63 Gambelle Crescent.
— Horvath Photography

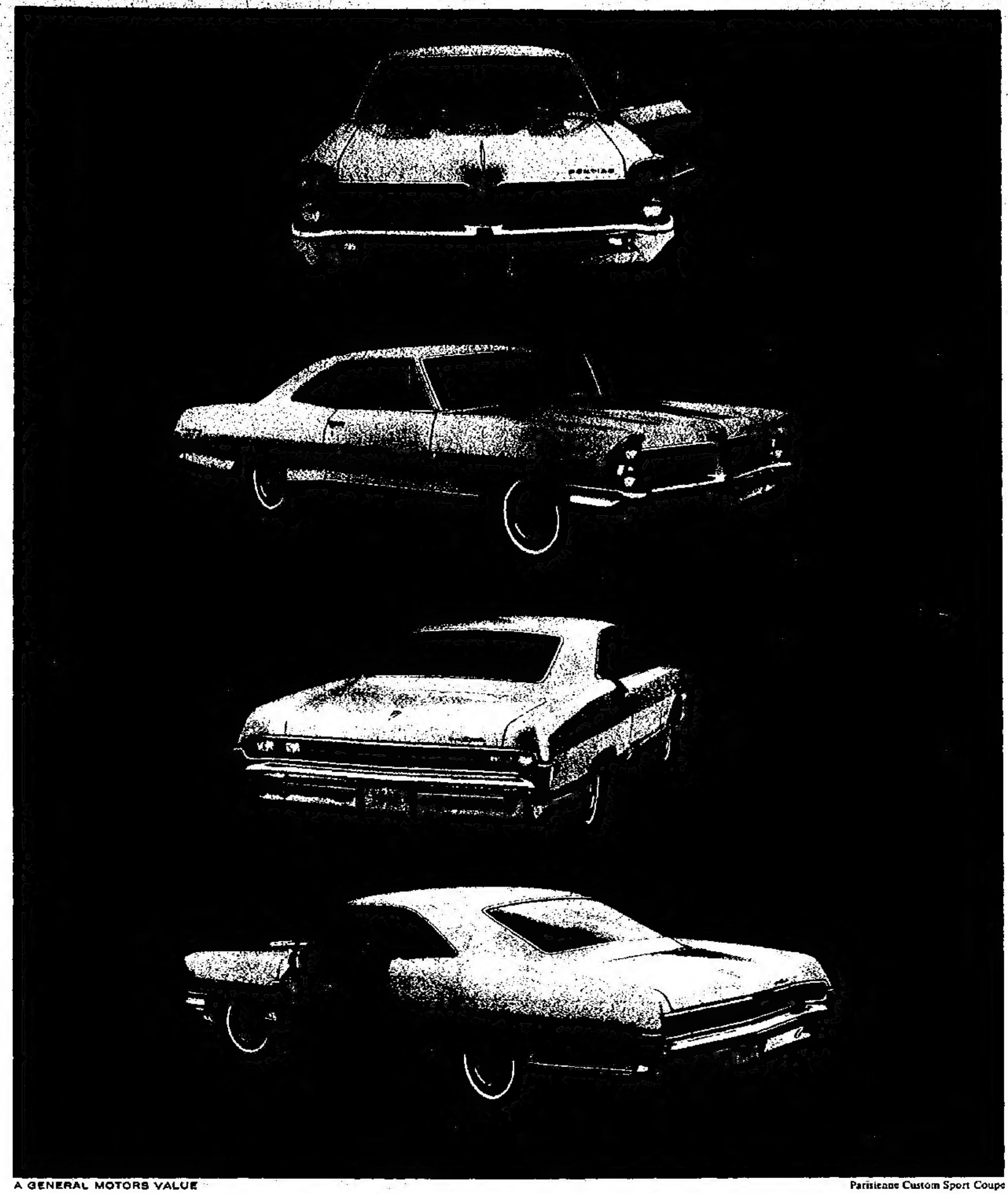
Mrs. Joseph Lezneff, 2140 Barclay Avenue, Montreal, below, is convener of "Education On The March," thirteenth edition of Baai Brith Women's Work, to help local communities' services. Mrs. Lezneff is an executive member of Young Israel Home and School Association. Mr. and Mrs. Lezneff have three sons, Ian Lezneff; Seth, aged fifteen years; and Miles, nine.

— Drummond Photos

Mrs. Alfred Copland Pariser, of New York, above, left, is the former Miss Barbara Ann Spector, daughter of Reuben Spector, Q.C., and Mrs. Spector, 624 Carleton Avenue, Montreal. Mr. Pariser, left, is the son of Mrs. Milton Pariser, of New York, and the late Mr. Pariser. Mrs. Pariser graduated from McGill University with the Bachelor of Arts degree; received the Teacher's Diploma from Macdonald College, School for Teachers. Mr. Pariser graduated from Horace Mann School, in New York; Johns Hopkins University, in Baltimore, Maryland; and New York University School of Law.

— Astra Studio

Mrs. Harvey Schaffer, 4890 Bourret Street, Montreal, above, is the former Miss Natalie Cohen, daughter of Mr. and Mrs. Jack Cohen, 57 Henley Street. Mr. Schaffer is the son of the late Mr. and Mrs. Morris Schaffer, of Montreal.
— Hy Welt



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'65 Pontiac

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Mrs. Martin H. Scherzer, of Montreal, right, is the former Miss Sarah Jane St. C. Shaw, daughter of Mr. and Mrs. Ian St. C. Shaw, of Edinburgh, Scotland. Dr. Scherzer is the son of Dr. and Mrs. Alfred L. Scherzer, 4840 Jean Brillant Avenue. Dr. Scherzer is a graduate of McGill University, Faculty of Dentistry; and received the Bachelor of Science degree; and the Doctorate of Dental Surgery degree at McGill. He is continuing his studies in the post-graduate department of Orthodontura, at the University of Montreal. Mrs. Scherzer is a graduate of Edinburgh University, in Scotland, with the Bachelor of Fine Arts degree.

A thought:
china, glass and silver must complement each other and blend.

A man:
the Danish artist Bjorn Wiinblad enhances one romantic ornament through the contrast of three precious materials.

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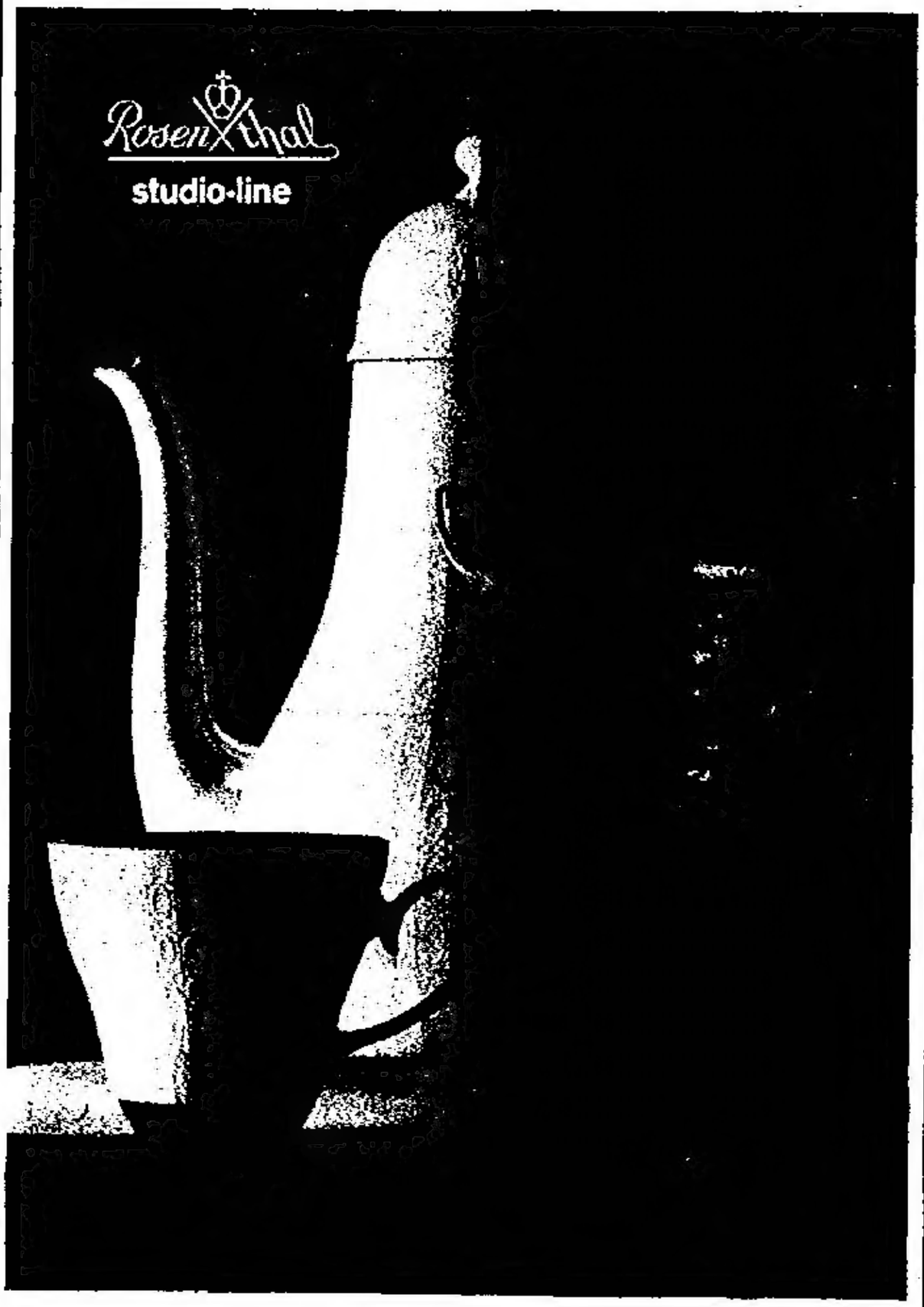
"Romance" in thinnest porcelain and luminously clear lead crystal Sterling silver to match



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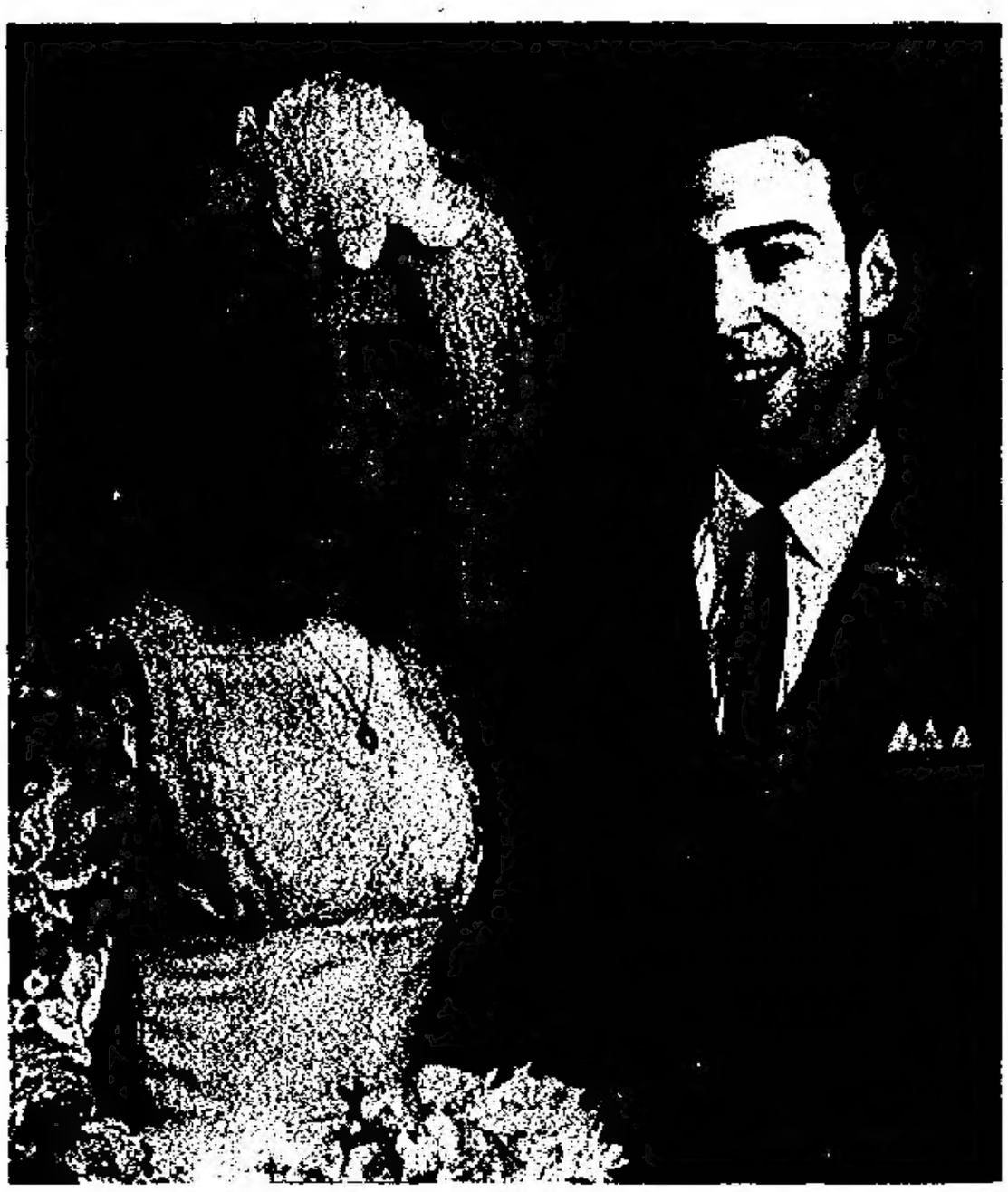

Mrs. Barry Kagan, 2121 Bathurst Street, Toronto, right, is the former Miss Jacqueline Diamond, daughter of Mr. and Mrs. J. Diamond, 131 Waterloo Avenue. Mr. Kagan is the son of Mr. and Mrs. David Kagan, 233 Lansmount Drive.
— Horvath Photography

David Shloma, left, son of Rabbi and Mrs. Aaron Zimmerman, 146 Overbrook Place, Toronto, was called to the Reading of the Law, in celebration of his bar-mitzvah, at Zichron Meyer Synagogue. He is the brother of Miss Helen Zimmerman; grandson of Mrs. Rose Zimmerman, 454 Lawrence Avenue West, and the late Rabbi Chaim Meyer Zimmerman. Kiddush was observed. The officiating cantors were uncles of the bar-mitzvah boy: Cantor Israel Zimmerman, of Congregation Beth David Ner Israel, in Buffalo, N. Y.; and Cantor Morris Zimmerman. Benjamin Zimmerman was in the choir. Cantor Harry Federman assisted in the services. Cantor Murray Nixon, of Adath Israel Synagogue, took part in the evening celebration.

— Dale Studio

The women who won top awards as outstanding campaigners for 1964, in behalf of the Women's Federation of Combined Jewish Appeal, of Montreal, are, from left to right: Mesdames Rubin S. Feldman, 4378 Notre Dame Street, Chomedey, co-ordinator; Ralph Lalloux, 2620 Ekers Avenue, special canvass; Moe Ackman, 3128 Third Avenue, Chomedey, co-ordinator; Bess Pascal, 645 Lansdowne Avenue, Women's campaign chairman; Abe Goldberg, 2475 Stevens Street, first winner of the Rhoda Leopold Award as outstanding campaigner; Saul Cohen, 6300 Lemaux Avenue, cavalcade chairman; Julian Kotler, 5510 Robinson Avenue, Young Marrieds co-ordinator; Eric M. Flanders, 60 Belvedere Road, special assignments co-ordinator.

— Drummond Photos

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— Lou Kalb Photo

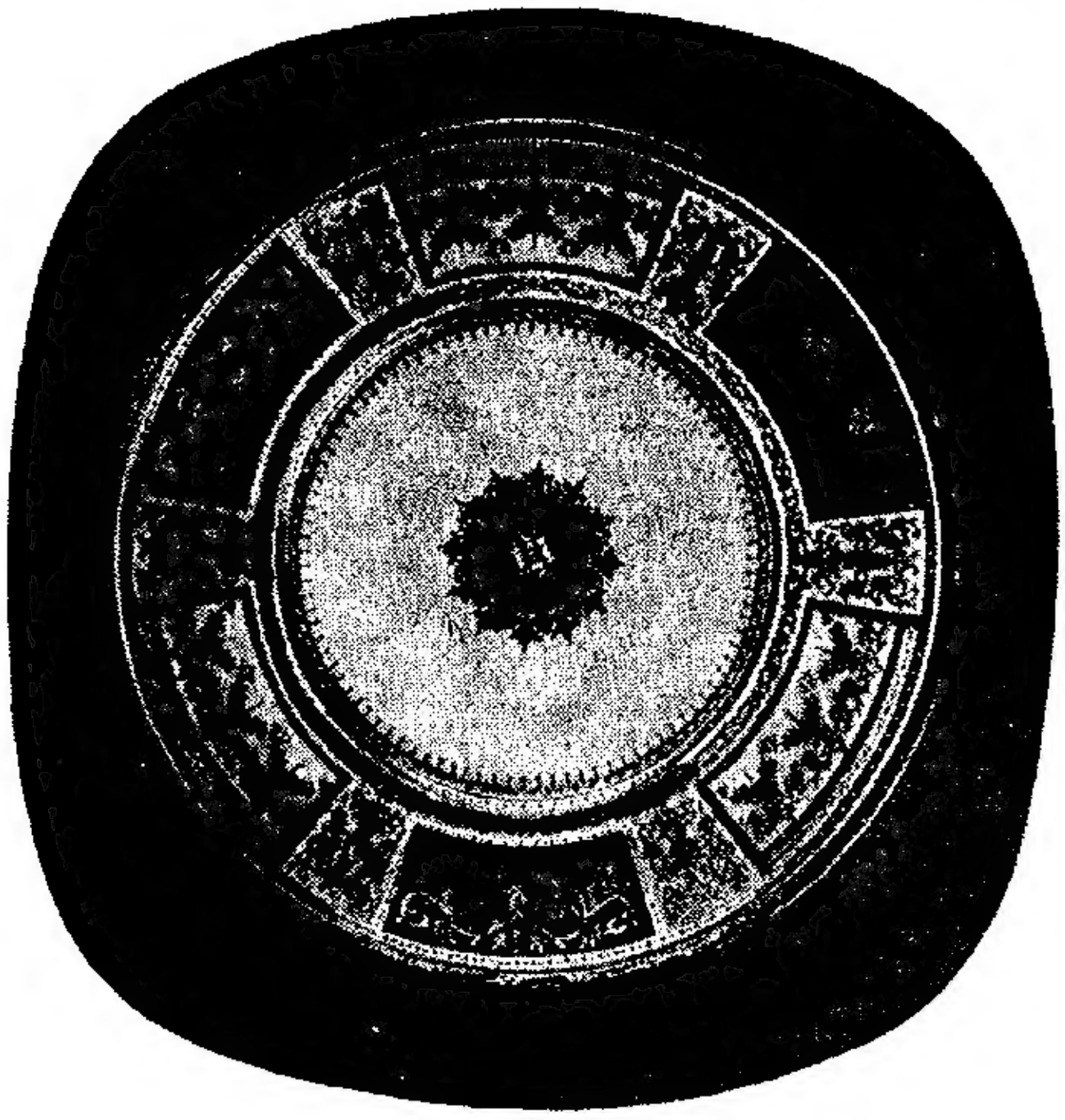
Mrs. Sydney L. Goldwater, 36 Avondale Street, Montreal, left, was convener of the Candlelight Purim Ball of the Jewish Congregation of Bellard Des Ormeaux. She is district chairman there for the Combined Jewish Appeal and United Israel Appeal. Mr. and Mrs. Goldwater have two sons, David Ronald, aged eight years; and Howard Shawn, six.

Mrs. Ben Steckler, 270 Tait Street, Montreal, right, was dinner luncheon chairman of Beth Ora Synagogue Sisterhood, of which she is first vice-president. Mrs. A. Corber is president. Mr. and Mrs. Steckler have three sons: Herbert Steckler; Kenneth Steckler; and Barry, aged fifteen years.

— Geraldine Carpenter

Mrs. Mel Stewart Jacoby, of Forest Park, Illinois, below, is the former Miss Marcia June Maislin, daughter of Mr. and Mrs. Sidney Maislin, 1010 Markham Road, Montreal. Mr. Jacoby, above, is the son of Dr. and Mrs. Jerome L. Jacoby, of New Garden Hills, New York. Mrs. Jacoby is a student at Roosevelt University, in Chicago, Ill., Faculty of Arts. Mr. Jacoby is a graduate of the University of North Carolina; and is a student at the Chicago Medical School.

—H. S. Adler



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Life Saving Committee, of the Women's Auxiliary of the Jewish General Hospital, of Montreal, standing, from left to right, is: Mesdames H. Eric Feigelson, 6519 Merlon Road, secretary; M. Bauman, 5913 Dalbeau Street, co-chairman; Sydney Podvis, 430 Kindersley Avenue, vice-chairman; A. Z. M. Rapoport, 3120 Graham Boulevard, telephone chairman; Albert Greenberg, 19 Aberdeen Avenue, vice-chairman; seated from left to right: Mesdames Edward Bronfman, 67 Fordun Crescent; Arthur Rudnikoff, 38 Sunnyside Avenue; and Frederick Solomon, 4685 Westmount Boulevard; co-chairman. Patroness does help to provide medicine and vitamins for clinic out-patients; social worker services in the tumor clinic; drugs and nursing care where not provided by the hospitalization plan; and special life-saving equipment.

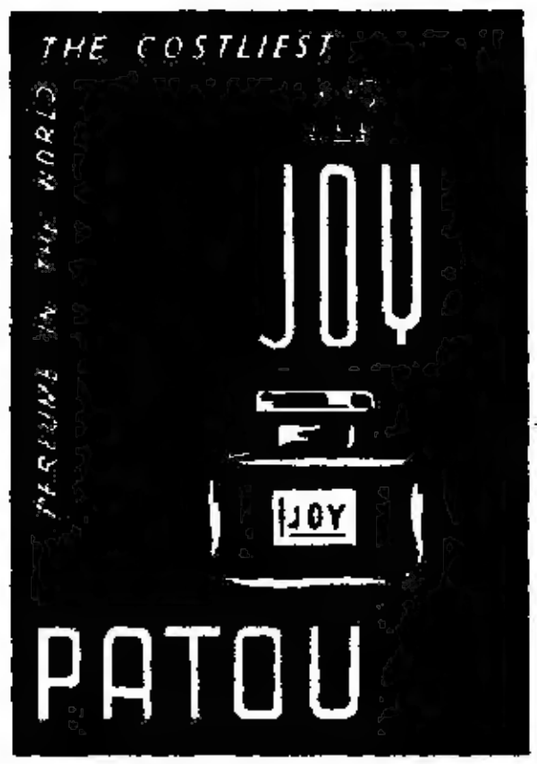
— David Bier

Mrs. Alex Myron, of Montreal, left, is the former Miss Myrna Cohen, daughter of Mr. and Mrs. Benjamin Cohen, 4860 Plamondon Street. Mr. Myron is the son of Mr. and Mrs. Joseph Myrovitch, 3841 St. Kevin Street.

— Perl's Photo Inc.

Mrs. T. Berman, 58 Garthdale Court, Toronto, right, is the former Miss Donna Schlachter, daughter of Mr. and Mrs. B. Schlachter, 154 Kennard Avenue. Mr. Berman is the son of Mr. and Mrs. Alex Berman, 56 Timberlane Drive.

— Horvath Photography



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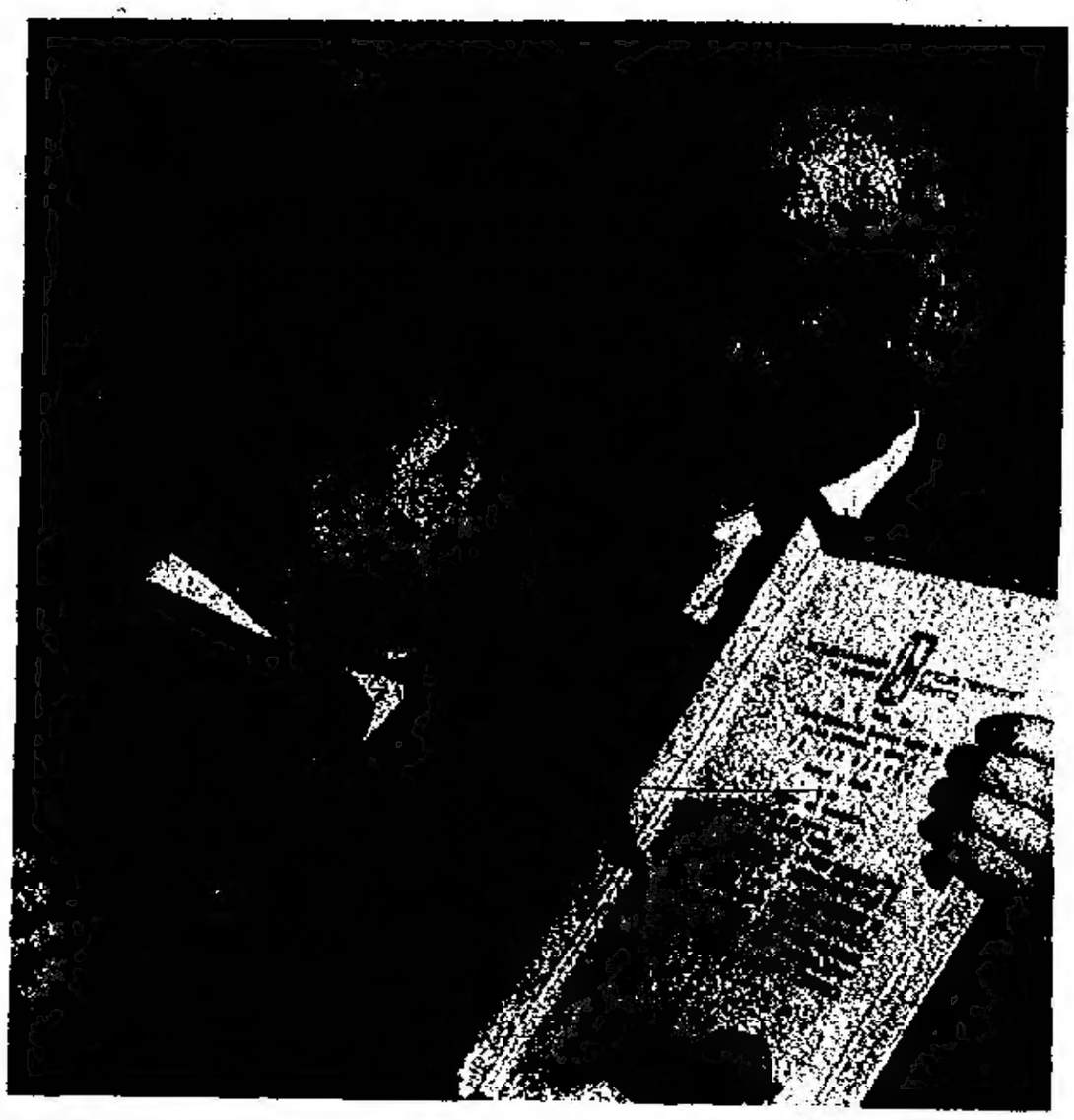
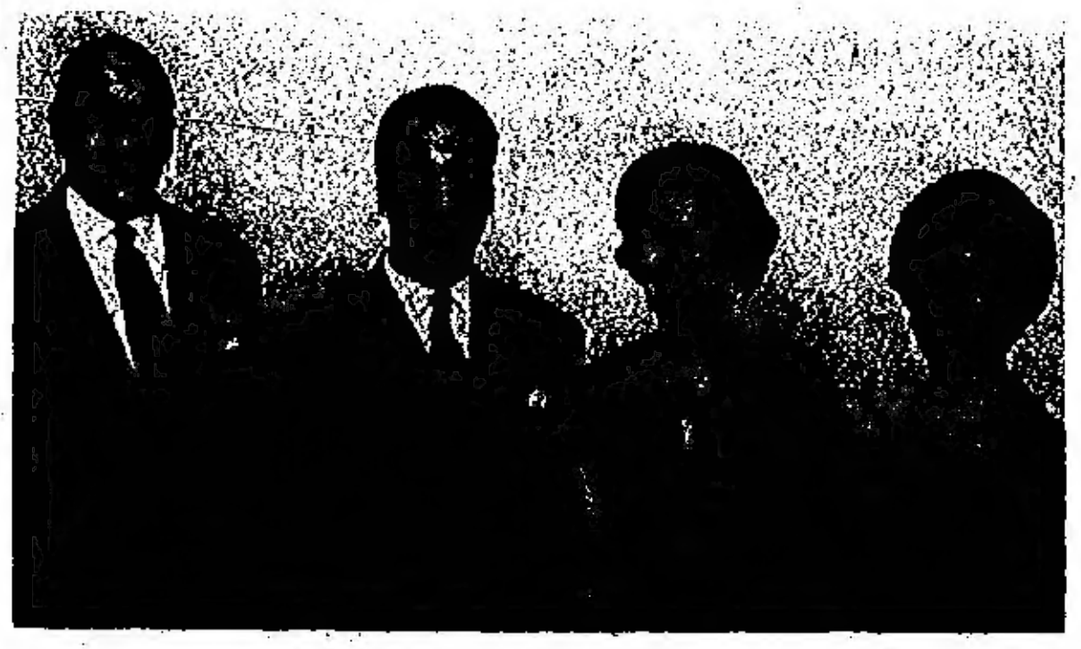


Max Miller, 252 Kensington Avenue, Montreal, on his ninetieth birthday, is with his great-grandson, Benjamin Lupovitz, aged three and one-half years, son of Mr. and Mrs. Sanford Lupovitz, 21 Mayfair Avenue, Toronto, Ont.; grandson also of Mr. and Mrs. Boaz Miller, 21 Mayfair Avenue, Toronto; and of Mrs. Mildred Lupovitz, of Pittsburgh, Pa., and the late Harry Lupovitz. Mr. Miller has five sons, and daughters-in-law: Mr. and Mrs. Ephraim Miller, 4029 Grey Avenue; and Mr. and Mrs. Manasseh Miller, 4885 Draper Avenue, Montreal; Mr. and Mrs. Boaz Miller; Mr. and Mrs. Emmanuel Miller, 742 Roslyn Avenue, Montreal; and Dr. and Mrs. Saul Miller, of Vancouver, B.C.; three sons-in-law, and four daughters: Dr. and Mrs. Sahler Greenberg (Naomi), 5966 Macdonald Avenue, Montreal; Mr. and Mrs. Joshua Simon (Gita), of Israel; Mr. and Mrs. David Newman (Doris), of Toronto; and Miss Ruth Miller, 252 Kensington Avenue, Montreal; eighteen grandchildren: Misses Mary, and Susan Miller, daughters of Mr. and Mrs. Ephraim Miller; Hyam, and David Miller, sons of Mr. and Mrs. Manasseh Miller; Mrs. Anthony Wolfson (Leila); Mrs. Sanford Lupovitz (Marsha); Mrs. Steven Levitan (Deena), and Miss Rena Miller; children of Mr. and Mrs. Boaz Miller; Miss Judith Miller; and Jonathan, children of Mr. and Mrs. Emmanuel Miller; Misses Martha, and Ann Miller, daughters of Dr. and Mrs. Saul Miller; Dr. Lyon Greenberg, and Charles Greenberg; Hannah Simon; Misses Tamar, and Hannah Newman, daughters, and Ellie, son, of Mr. and Mrs. David Newman; and seven great-grandchildren: Ann, Debra, and Jaqueline Wolfson; Ronna, Benjamin, and Joni Lupovitz; Mark, son of Mr. and Mrs. Charles Greenberg. Mr. Miller is the widower of the late Mrs. Hannah Rachel Freedman Miller. In honour of his ninetieth birthday, his children, and grandchildren, completed a Family Endowment at the Hebrew University of Jerusalem, in Israel, to be known as the "Max Miller Family Endowment." Each year this permanent fund will yield assistance in the name of Mr. Miller, to a student in Israel. Mr. Miller was honoured by the Goulah and Abraham Ansel Levin Lodge of the Eastern Region, Zionist Organization of Canada, with the establishment of a scholarship in his name at the Hebrew University of Jerusalem. He has been a member of the Canadian Friends of the Hebrew University since 1947. His name was inscribed in the Golden Book by the Jewish National Fund of Montreal.

— P.I.C.

Mrs. Larry Fishke, 30 Place Cote Verte, Montreal, left, is the former Miss Shelley Gorevitch, daughter of Mr. and Mrs. Moe Gorevitch, 1933 Barbe Street. Mr. Fishke, below, is the son of Mr. and Mrs. Solly Fishke, 1105 Mariatt Street.

— Hy Welt



From left to right, are: John Harper, 460 Lansdowne Avenue, Montreal, vice-president of the national committee of the English-Speaking Union of the Commonwealth; Lord Mancroft, Knight of the British Empire, of London, England, and a governor of the English-Speaking Union; Lady Mancroft, and Mrs. Harper; at the reception held at the Windsor Hotel, prior to the address given by Lord Mancroft to the members of the Montreal Branch.

— Gazette Photo Service

Maurice Pollack, of Quebec City, far left, below, founder of Maurice Pollack Limited, departmental store, received the National Community Service Award of the Jewish Theological Seminary of America, in Florida. The bronze plaque is conferred each year by the Seminary, of which Dr. Louis Finkelstein is chancellor, upon a limited number of communal leaders whose "distinctive and continuing service to the community at large perpetuates the Jewish tradition of involvement in, and concern for, the well-being of all men". Presentation of the plaque was made at the Seminary's sixth annual convocation dinner, at the Diplomat Hotel, in Hollywood, Florida, after an afternoon convocation at Temple Emanu-El, in Miami Beach where the Seminary conferred the honorary degree of Doctor of Laws upon Vice-President of the United States Hubert H. Humphrey; and Herbert H. Lehman Medal upon Brigadier General David Sarnoff. Vice-President Humphrey was the principal speaker at the dinner. Mr. Pollack is honorary president of Congregation Beth Israel Chev Shalom and it was during his presidency that the new synagogue was built in Quebec. He also is a member of Shaar Hashomayim Synagogue in Montreal. In 1955 he established the Maurice Pollack Foundation, which distributes annual aid to hospitals, educational institutions, and charitable organizations; and also has established the Maurice Pollack Foundation in Israel. He has received a Diploma of Distinguished Service from Yeshiva University; an honorary fellowship from Bar Ilan University in Israel; and an honorary degree of Doctor of Commercial Science from Laval University, where he endowed a pavilion which has been named in his honor. Mr. Pollack is also interested in: Jeffrey Hale Hospital, in Quebec City; Jewish General Hospital; Verdun Protestant Hospital; the Y.M.H.A. and the Y.W.H.A.; the Children's Hospital; the Montreal Museum of Fine Arts; and the Hebrew Free Loan Association; all in Montreal. During World War II, Mr. Pollack organized three factories for the manufacture of military uniforms.

Dr. David R. Bohnen, above, a graduate of the University of Toronto, 1942, took his Surgical Training in the Gallie Course at the University of Toronto. He became a member of the Royal College of Surgeons of Canada in 1945, and of the American College of Surgeons in 1957. He has been a clinical teacher at the University of Toronto for the past several years. He was on staff at the Toronto General Hospital and the New Mount Sinai Hospital until 1961 when he became chief of the Department of Surgery at the New Mount Sinai Hospital. He has recently been promoted to the position of Assistant Professor of Surgery. His wife is the former Miss Shirley Shapiro, daughter of the late Mr. and Mrs. Aaron Shapiro. Dr. Bohnen is the son of the late Mr. and Mrs. May Bohnen. Their children are: Robert, Karen, and John.

Dr. Gilbert Rosenberg, 5015 Kingston Avenue, Montreal, left, is physician-in-chief of the Maimonides Hospital And Home For The Aged. He is on the staff of the Jewish General Hospital. Dr. and Mrs. Rosenberg have a son, Steven, aged sixteen years; and a daughter, Sheila, twelve.

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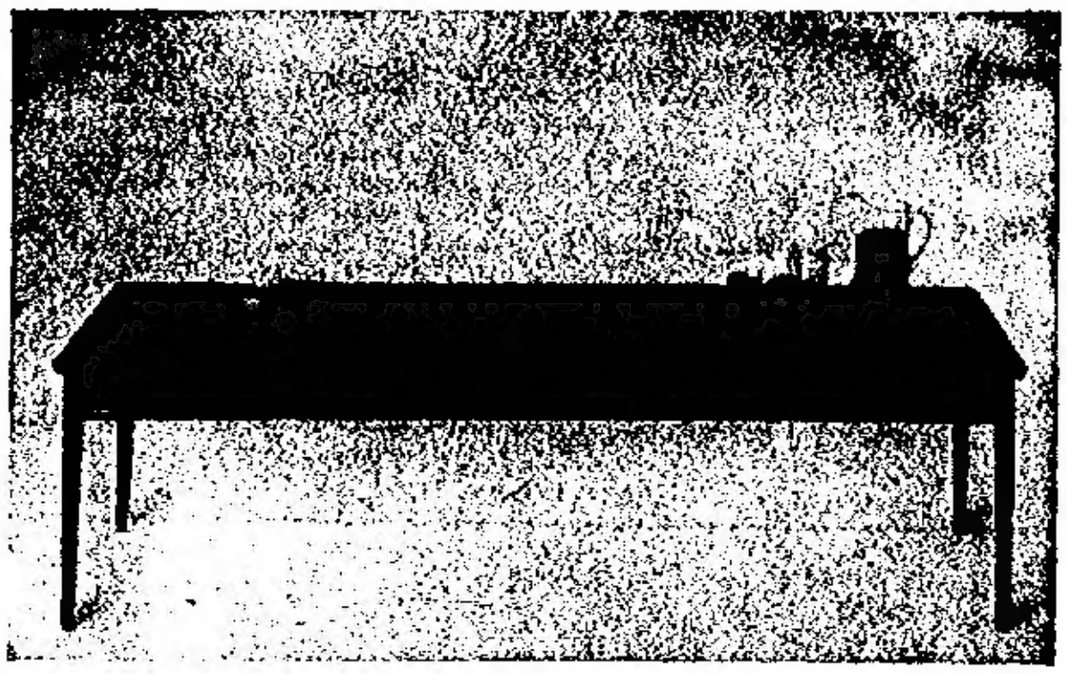

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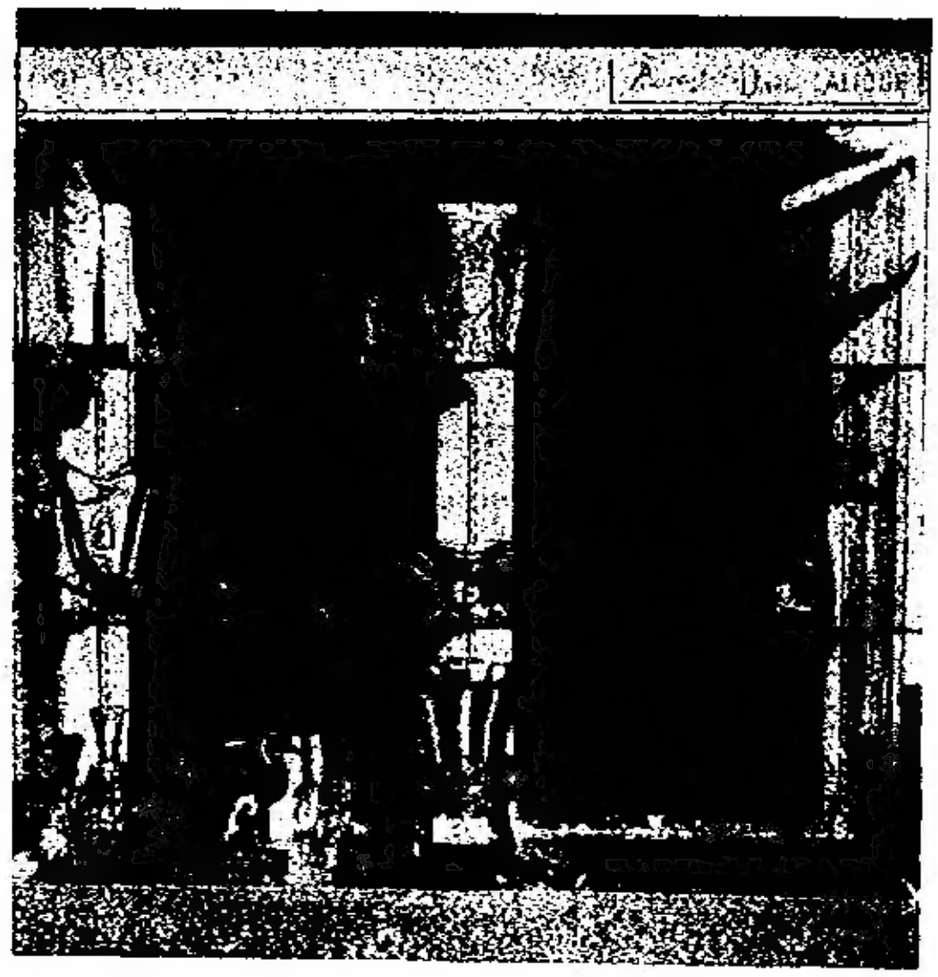
Mrs. Leonard Faigan, 4450 Courtral Avenue, Montreal, is the former Miss Susan Saxe, daughter of Mr. and Mrs. Abe Saxe, 3965 Plamondon Street. Mr. Faigan is the son of Mr. and Mrs. Arthur Faigan, 5780 Darlington Avenue.

— Perl's Photo Inc.



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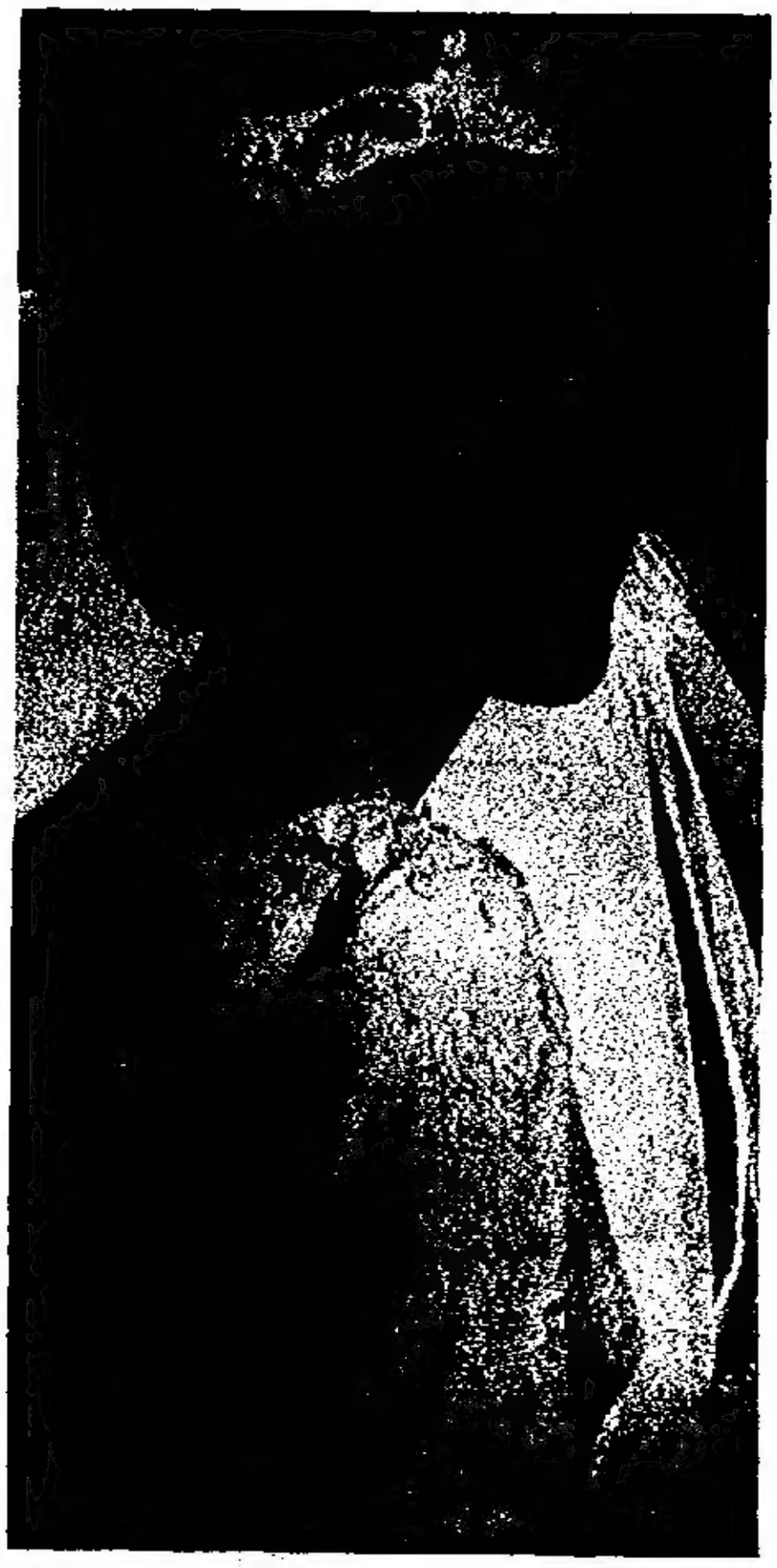


Mrs. Barry Salsberg, 700 Ontario Street, Toronto, above, is the former Miss Edith Gruber, daughter of Leo Gruber, 1 Longwood Drive. Mr. Salsberg is the son of Mr. and Mrs. S. Salsberg, 359 Lonsdale Road.

— Horvath Photography

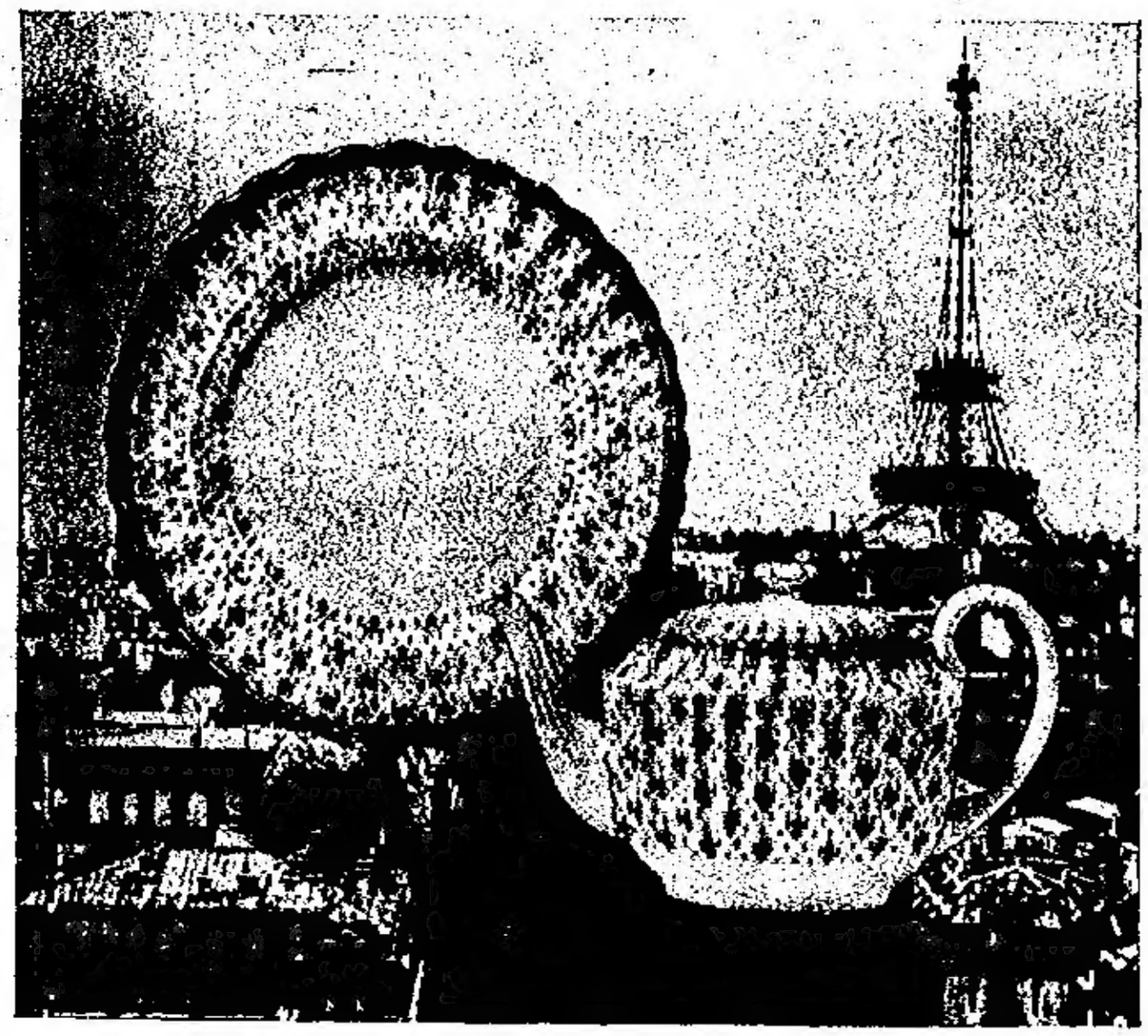
Mrs. Alan Finestone, 4840 Roslyn Avenue, Montreal, above, is chairman of the Women's Division of the Combined Jewish Appeal and United Israel Appeal. Mr. and Mrs. Finestone have four sons: David, aged fifteen years; Peter, thirteen; Maxwell, ten; and Stephen, five. Mrs. Finestone is the former Miss Sheila Abbey, daughter of Maurice Abbey, Q.C., and Mrs. Abbey, 519 Clarke Avenue; and the granddaughter of Mrs. David Cummings, 4909 Clanranald Avenue. Mr. Finestone is the son of Mrs. Max Finestone, 4660 Queen Mary Road, and the late Mr. Finestone.

— Drummond Photos

❦ ❦ ❦

Mrs. Nathan Beldman, 3230 Ellendale Street, Montreal, above, is the former Miss Dale Ruth Feintuch, daughter of Dr. and Mrs. Alfred Feintuch, 2000 Norwery Road. Mr. Beldman is the son of Mr. and Mrs. George Beldman, 5155 Westbury Avenue. Dr. Feintuch is the director of the Jewish Vocational Service.

— Drummond Photos



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Mrs. Harvey Lawrence Penner, 4000 Ridgewood Avenue, Montreal, left, is the former Miss Susan Frances Freedman, daughter of Mr. and Mrs. Bertram J. Freedman, 112 Sunnyside Avenue. Mr. Penner is the son of Mrs. Molly Penner, 4730 Maplewood Avenue, and the late Samuel Penner.
— Varkony Studio

Mrs. Mark S. Lubotta, of Denver, Colorado, right, is the former Miss Ruby Rosenbek, daughter of Mrs. Rae Rosenbek, 5403 Van Horne Avenue, Montreal, and the late Mac Rosenbek. Mr. Lubotta is the son of Mr. and Mrs. Jack Lubotta, 32 Devon Road.
— Hy Welt

Mrs. Martin Kimmel, 5175 Cote St. Luc Road, Montreal, left, is the former Miss Harriet Joy Caplan, daughter of Mr. and Mrs. Joseph Caplan, 656 Murray Hill Avenue. Mr. Kimmel is the son of Mr. and Mrs. David Kimmel, of New York.
— Drummond Photos

Mrs. Gary Bluestein, 2121 Bathurst Street, Toronto, above, is the former Miss Rosiyne Allison, daughter of Mr. and Mrs. Albert Allison, 705 Briar Hill Avenue. Mr. Bluestein is the son of Mr. and Mrs. Max Bluestein, 20 Ridge Hill Drive. — Gilbert Studio

Heidi, aged six and one-half years, above, left; and Nancy Heather, four, above, right; are the daughters of Mr. and Mrs. George Chernoff, 5621 Jullicoe Street, Montreal; granddaughters of Mr. and Mrs. William Greenberg, 1635 Van Horne Avenue; and of the late Mr. and Mrs. Harry Chernofsky, of Montreal.
— Peter Pan Studio

Mitchell Lawrence, aged one and one-half years, left, is the son of Mr. and Mrs. Brahm Steinberg, of London, Ont.; brother of Janet Ann, aged three months; grandson of Mr. and Mrs. Max Steinberg, 4947 Glencairn Road, Montreal; and of Mr. and Mrs. David Kastner, of Sillery, Quebec; great-grandson of Mr. and Mrs. I. Kolomeir, 4705 Bourret Street, Montreal.
— W. Gordon Mitchell

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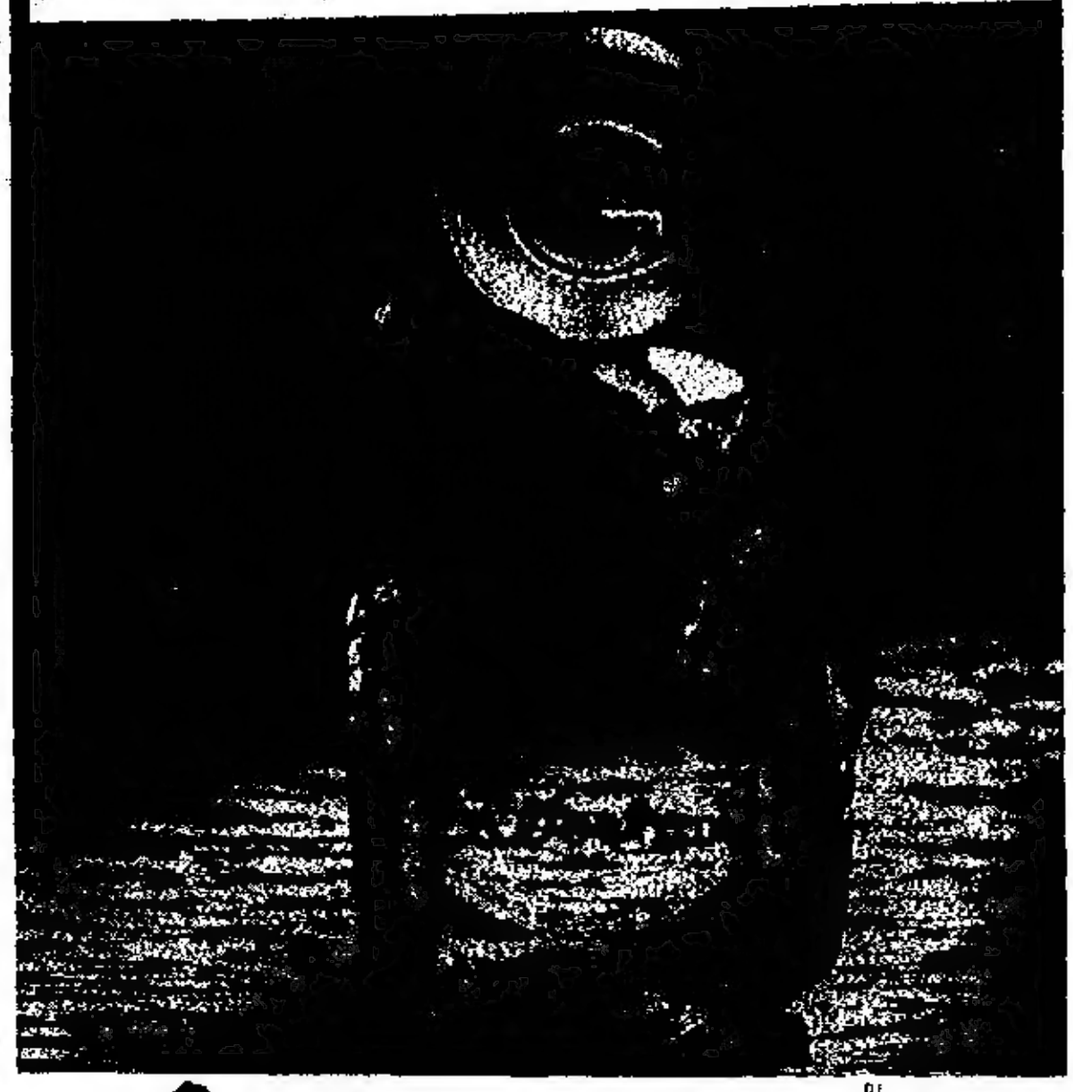

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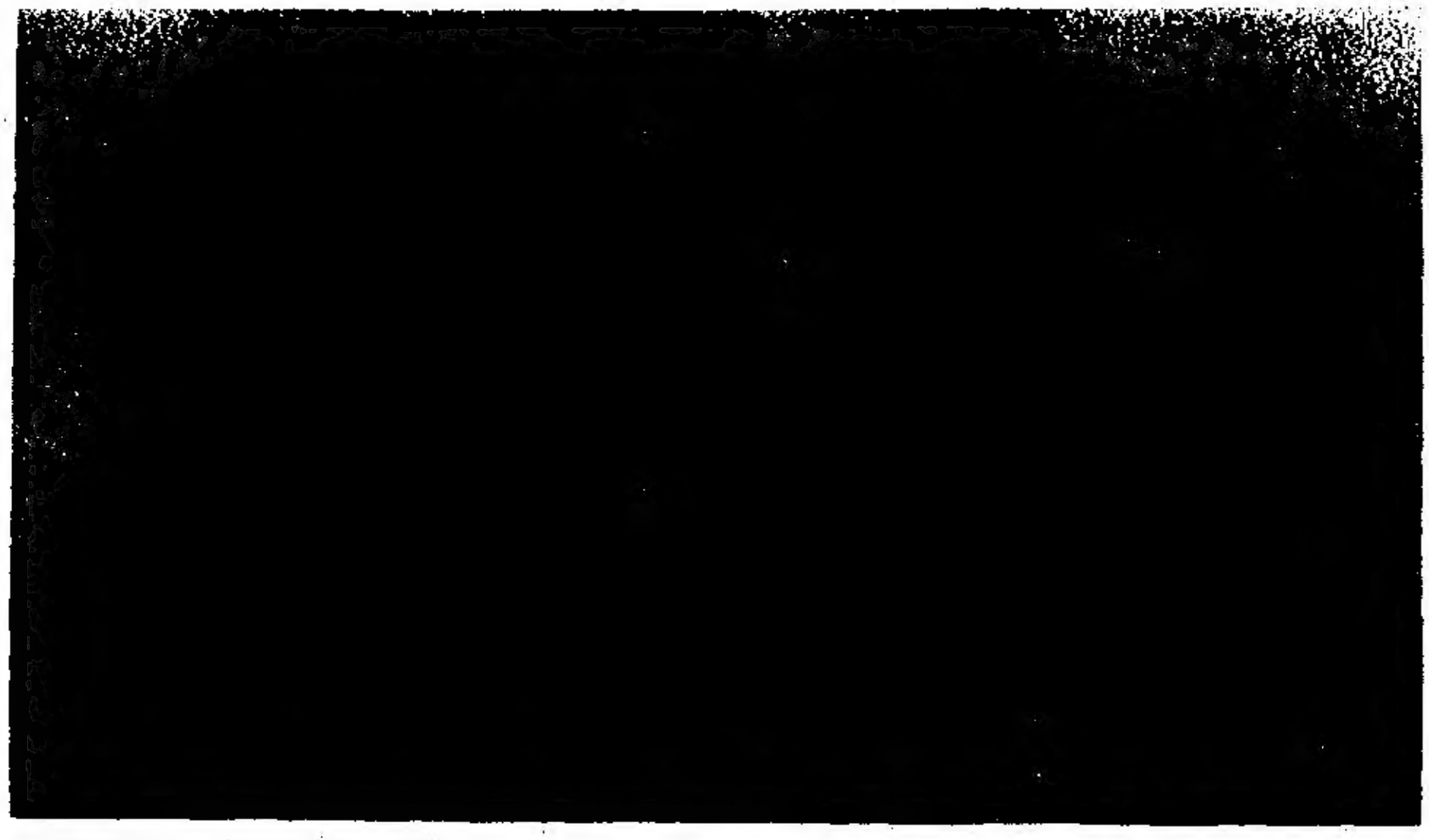

Members of the committee for the annual Purim Charity Ball of the Women's Auxiliary of the Hungarian Jewish Sisterhood of Montreal, held at the Ritz-Carlton Hotel, are, from left to right: Mrs. Leslie Goldberger, 2202 Guyer Street; Mrs. William Klauber, 2565 Bedford Road; Mrs. Leslie Haber, 4120 Dupuis Avenue; Mrs. Lily Toth, 5610 Somerled Avenue.

— Varkony Studio

Mrs. Abe Goldberg, 2475 Stevens Street, Montreal, left, winner of the Rhoda Leopold Award, was adviser to the campaign committee in St. Laurent, and co-chairman of the telethon. This annual award was instituted by the late Mrs. Leopold's sons: Monroe Leopold, 4730 Meridian Avenue; H. Leslie Leopold, 235 Metcalfe Avenue; and Irwin D. Leopold, 28 Summit Crescent; in memory of their mother, who died last year. A past chairman of the Women's Division, she was named an adviser to the executive when the Women's Federation was established this year. Irwin D. Leopold presented the award to Mrs. Goldberg; Mr. and Mrs. Goldberg have three daughters: Miss Louise Goldberg; Nancy, aged sixteen years; and Elissa, twelve.

Mrs. Earl Greenblatt, 2510 Noel Street, Montreal, lower left, was ticket co-convener with Mrs. Saul Goldberg, 2075 Mantel Street, for the donor luncheon of Beth Ora Synagogue Sisterhood. Mrs. Goldberg was unable to be present when the picture was taken.

— Drummond Photos

— Geraldine Carpenter

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Mrs. Harry Arnold Grief, 295 Alexis Nihon Boulevard, Montreal, left, is the former Miss Sandra Thelma Padeksin, daughter of Mrs. Rebecca Padeksin, 2120 Scott Street, and the late Harry Padeksin. Mr. Grief is the son of Mr. and Mrs. Myer Grief, 2135 Noel Street.
— Drummond Photos

Mrs. Allan Adler, of Kingston, Ont., below, is the former Miss Frances Payne, daughter of Mr. and Mrs. Samuel Payne, 5525 Trent Avenue, Montreal. Mr. Adler is the son of Mr. and Mrs. Joseph Adlersberg, 5505 Westbourne Avenue.
— Astra Studio

Mrs. Arnold Nathan Sheydwasser, 2975 Guyer Street, Montreal, left, is the former Miss Bethsheba Wiseman, daughter of Mr. and Mrs. Saul Wiseman, 5807 Trans Island Avenue. Mr. Sheydwasser is the son of Mr. and Mrs. Louis Sheydwasser, 820 Stuart Avenue.

— Hy Welt

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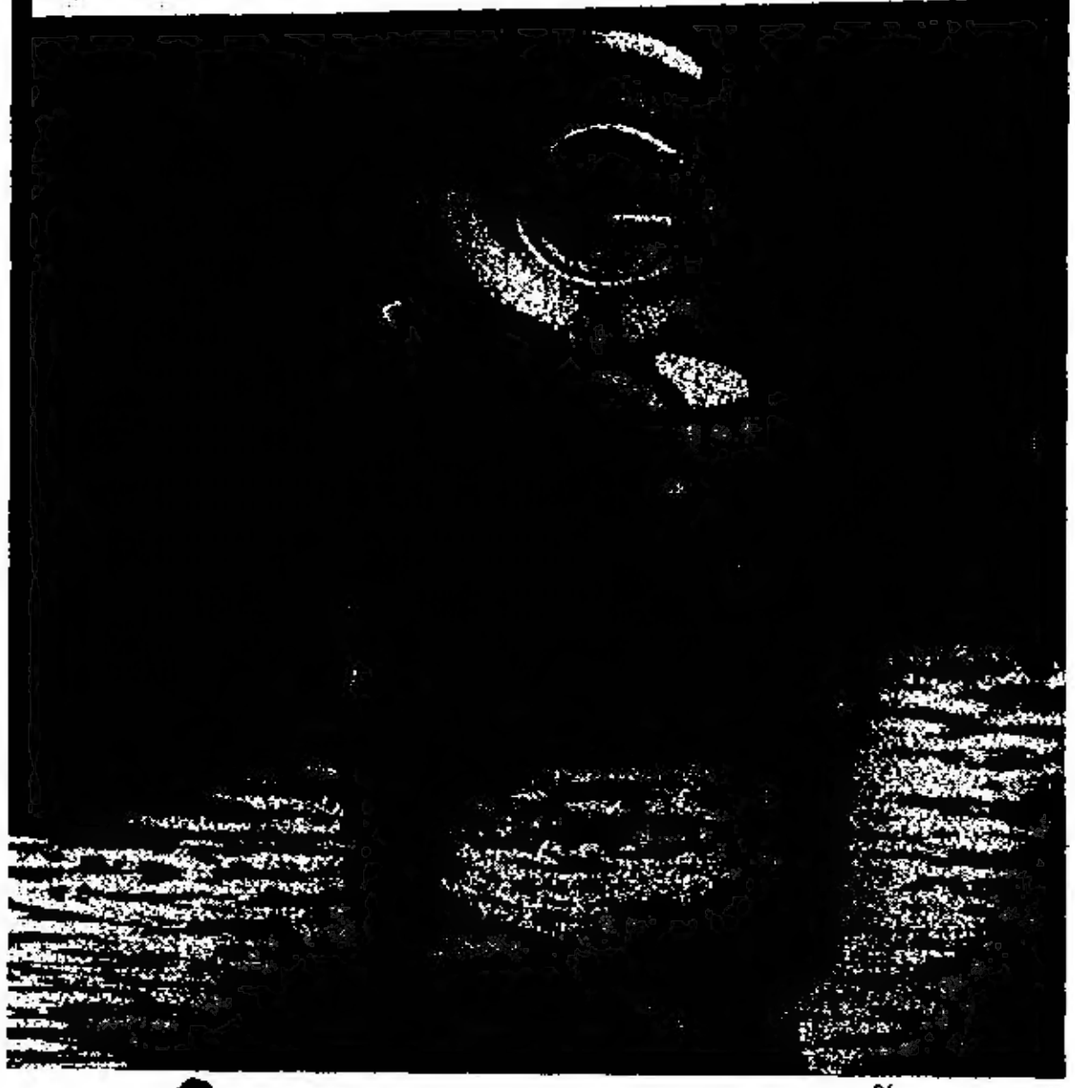
Love, Claire



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Gerald aged thirteen years, below, is the son of Mr. and Mrs. Norman Shapiro, 5081 Eighth Street, Montreal; brother of Lorne, eight; grandson of Mr. and Mrs. Alex Pinsky, 624 St. Germain Avenue; and of Mr. and Mrs. Morris Shapiro, 6607 Cote St. Luc Road; great-grandson of Mrs. A. Shapthay, of Brooklyn, N. Y.

— M. Friedman Photo

At the annual King and Queen dance of Herzliah High School, of Montreal, are, from left to right: Prince, Henry, aged fifteen years, son of Mr. and Mrs. H. Abramovitch, 5212 Westbury Avenue, Montreal; Princess, Jewel, fifteen, daughter of Mr. and Mrs. H. Weigensberg, 5229 Trans Island Avenue; Queen, Miss Pearl Filler, daughter of Mr. and Mrs. H. Filler, 6225 De Vimy Avenue; and King, Thomas Perlmutter, son of Mr. and Mrs. M. Perlmutter, 6415 Lennox Avenue.

— Perl's Photo Inc.

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Mrs. Barry Zuckerman, 8550 Trent Avenue, Montreal, left, is the former Miss Helen Freedman, daughter of Mr. and Mrs. Louis Freedman, 891 Harvard Avenue. Mr. Zuckerman is the son of Mr. and Mrs. Harry Zuckerman, 5612 Pinedale Street.

Mrs. Joel Cohen, 4854 Bathurst Street, Toronto, lower left, below, is the former Miss Marsha Schwab, daughter of Mr. and Mrs. Albert Schwab, 85 Fairholme Avenue. Mr. Cohen is the son of Mr. and Mrs. Wilfred Cohen, of Hamilton, Ont. Mrs. Cohen is the granddaughter of Mrs. Bess Schwab, 43 Shelbourne Avenue. Mr. Cohen is the grandson of Jacob Cohen, of Hamilton, Ont.; and of I. Greenwood, 77 Roseneath Gardens, Toronto.

Mrs. Ronny Canter, of Ottawa, Ont., below, left, is the former Miss Elaine Switzman, daughter of Mr. and Mrs. Harry Switzman, 5611 Chamberlain Crescent, Montreal. Mr. Canter, below, is the son of below, is the son of Mr. and Mrs. Wolfe Canter, 33 Rockwood Avenue, Ottawa.

— Hy Welt

— Horvath Photography

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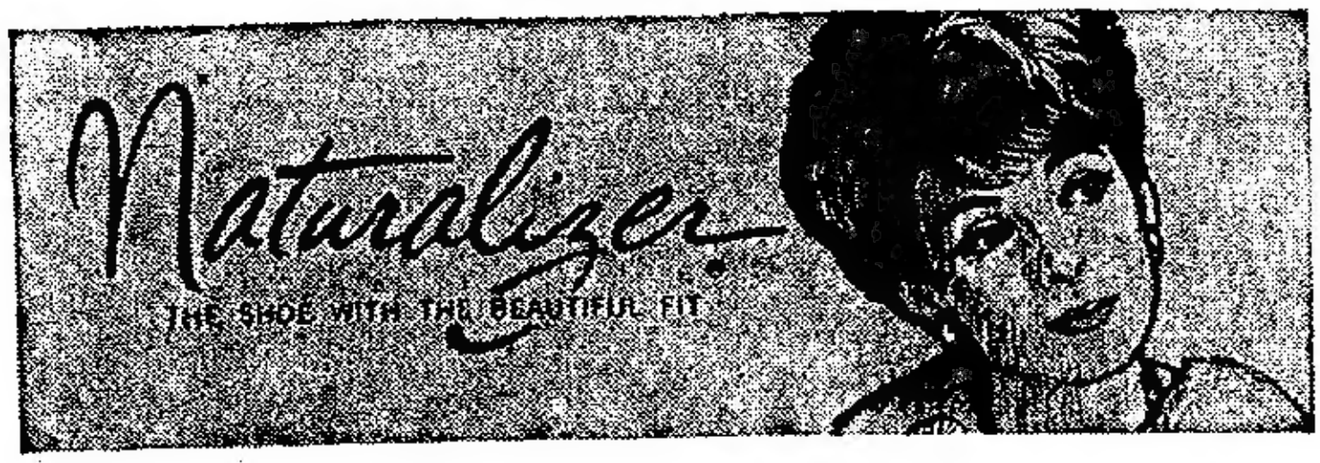

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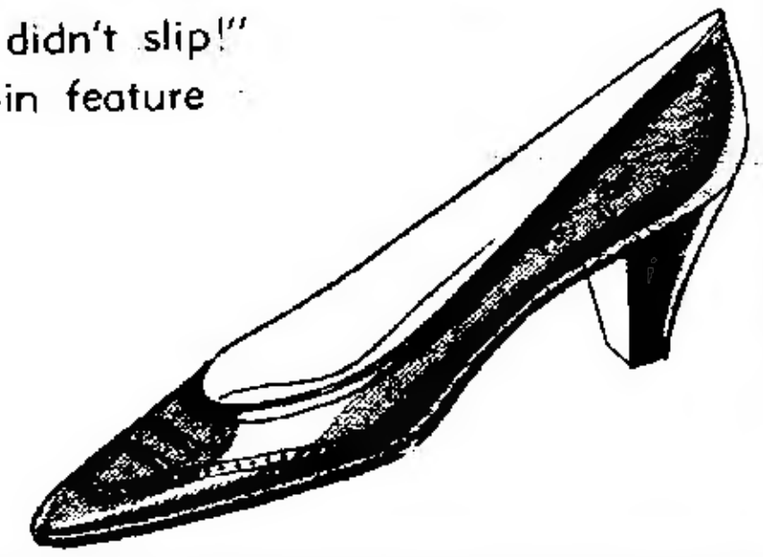
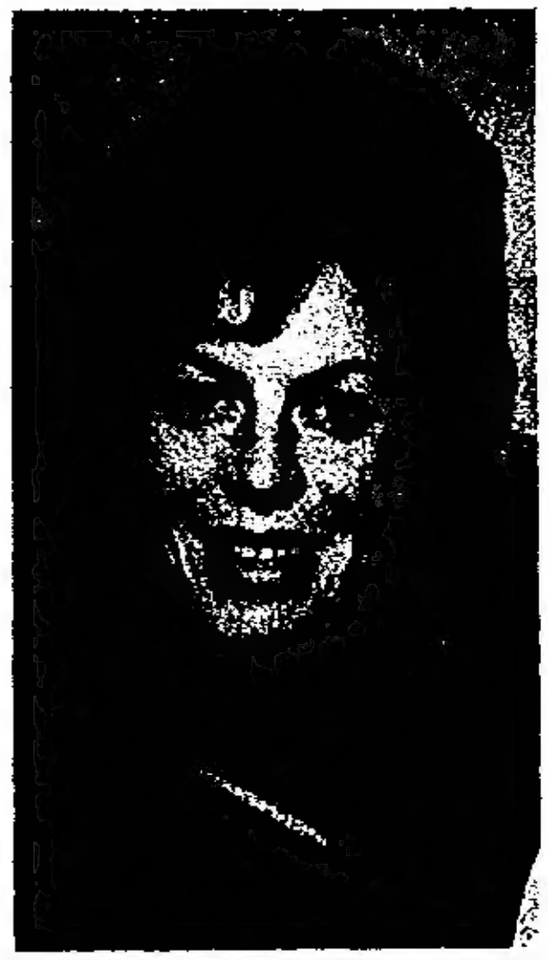


The Grafstein Family of Toronto, back row: Joseph Solomon, Michael Kaplan, David Hoff, David Solomon, Dr. Robert Brown, Mack Dolgy, Jack Feldman, Dr. Melvin Levine, Mrs. Robert Grafstein, Charles Kaplan, Robert Kaplan; second row: Sol Hoff, Mesdames Michael Kaplan, Mack Dolgy, Joseph Frieberg, Melvin Levine, Sol Hoff, Robert Brown; Richard Brown, boy; Suzanne Brown, Robert Grafstein; Mrs. Jack Feldman, Robert Solomon, young boy; Miss Elizabeth Dolgy, Barbara Feldman, Joseph Frieberg, Miss Sheryl Levine, Mrs. Robert Kaplan; seated: Meyer Solomon, Mrs. Meyer Solomon, Mr. and Mrs. Morris Grafstein, the honoured heads of the family, holding their great-granddaughter, Jennifer Mia Kaplan, daughter of Mr. and Mrs. Robert Kaplan; Mrs. Charles Kaplan, Roberta Hoff, Michael Levine, Miss Susan Dolgy; children on the floor: Andrew Feldman, Stephen Feldman, Jody Grafstein, Kathy Dolgy, David Frieberg, Susan Hoff, Wendy Feldman, Cory Grafstein, Simmie Frieberg, Patty Frieberg, and Michael Dolgy.

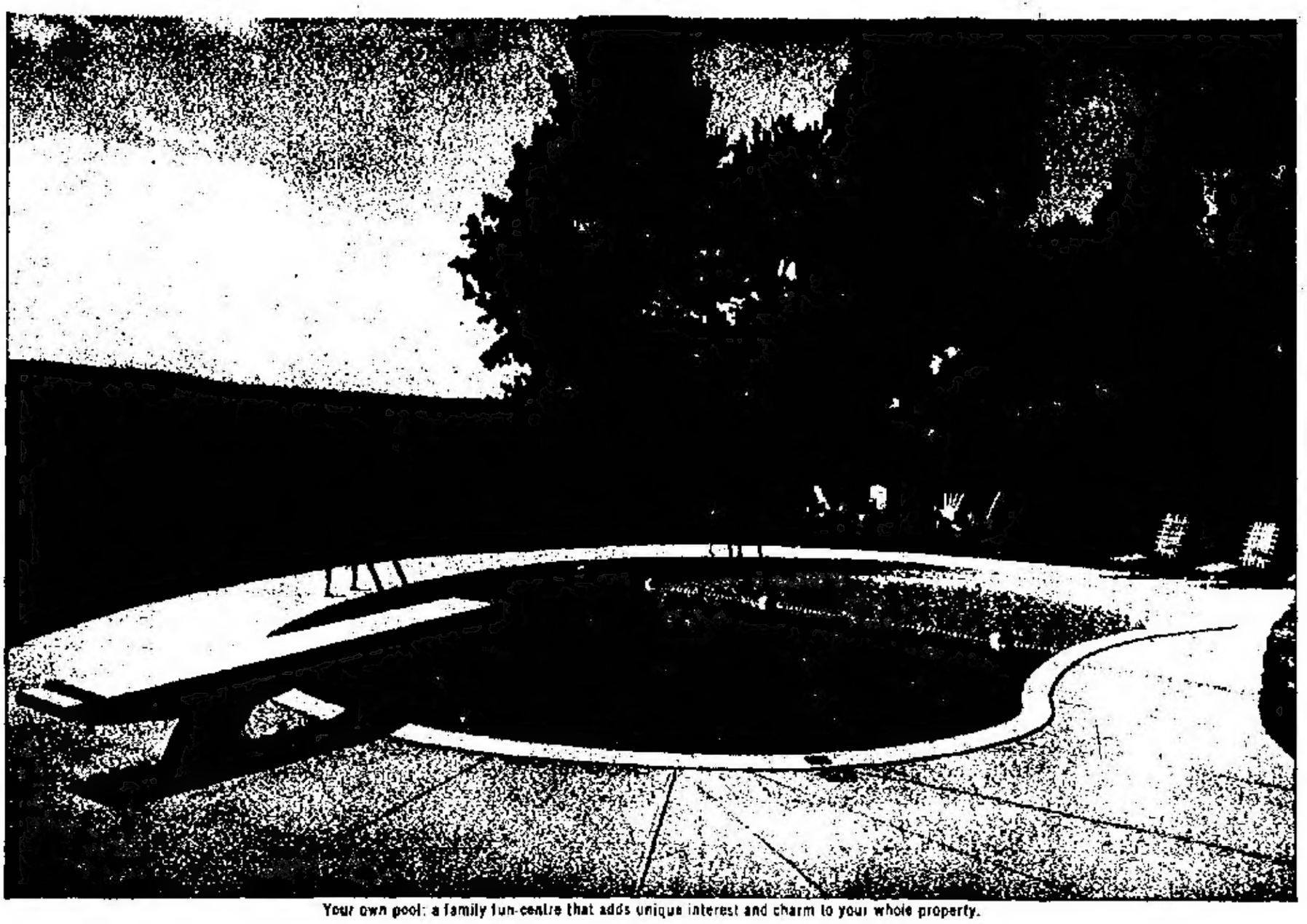
— A. Gilbert

Mitchell Allan, aged five years, below; and Stuart Brian, eighteen months, right, are the children of Mr. and Mrs. Mel Davidson, 5719 Eldridge Street, Montreal; grandsons of Mr. and Mrs. Harry Bromberg, 925 Lucerne Road; and of Mr. and Mrs. Ben Davidson, 5206 Poasard Avenue.



Mrs. Jack Cummings, 110 Stratford Road, Montreal, above, is vice-chairman of the Women's Advance Gifts Division of Combined Health Appeal and Red Cross campaign; a member of Combined Jewish Appeal; on the board of the Women's Federation, established last year; and of the Women's Auxiliary of Neighbourhood House. Mr. and Mrs. Cummings have three children: Steven Mark, aged fourteen years; Richard Lloyd, eleven; and Nancy, five. Mrs. Cummings is the former Miss Norma Ruth Reitman, daughter of Mr. and Mrs. Louis Reitman, 4840 Cote St. Luc Road. Mr. Cummings is the son of Mr. and Mrs. Maxwell Cummings, 4697 Westmount Avenue.

— Drummond Photos



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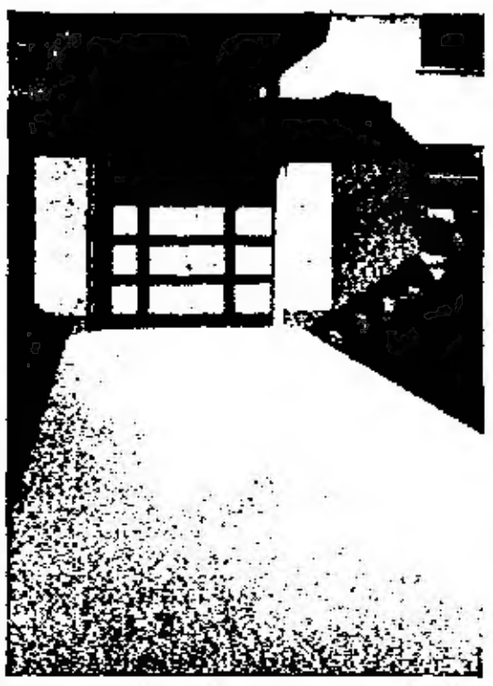

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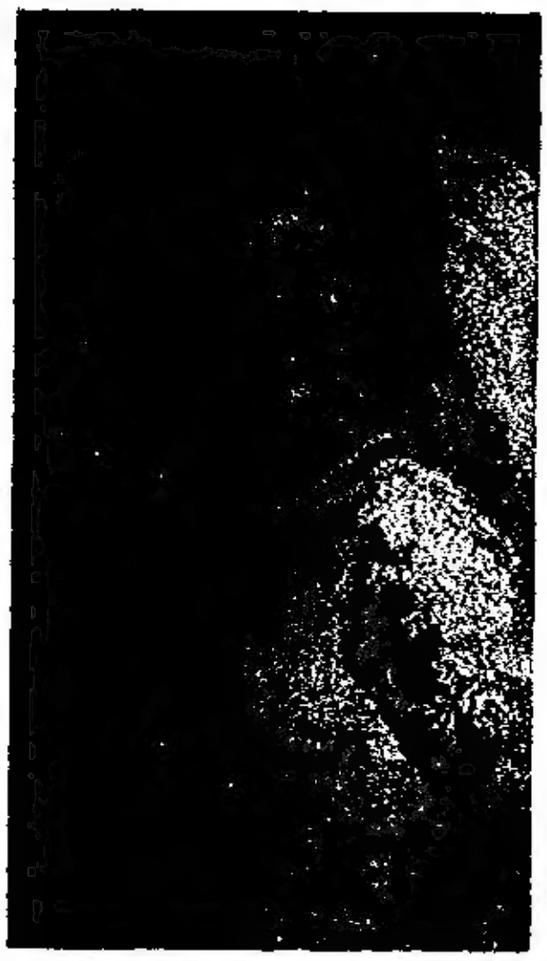
Mrs. Bernard Schachter, 3942 Stevely Street, Los Angeles, Calif., right, is the former Miss Ethel Goodman, daughter of Mrs. Celia Goodman, 6125 Bourret Street, Montreal, and the late Jack Goodman. Mr. Schachter is the son of Mr. and Mrs. William Schachter, 5269 Connaught Avenue.
— M. Friedman Photo

Mrs. Arthur Ross, 8950 Bathurst Street, Toronto, below, is the former Miss Pamela Goodman, daughter of Mr. and Mrs. Sidney Goodman, 10 Stadacona Drive. Mr. Ross is the son of Mr. and Mrs. Albert Ross, 14 Stadacona Drive.

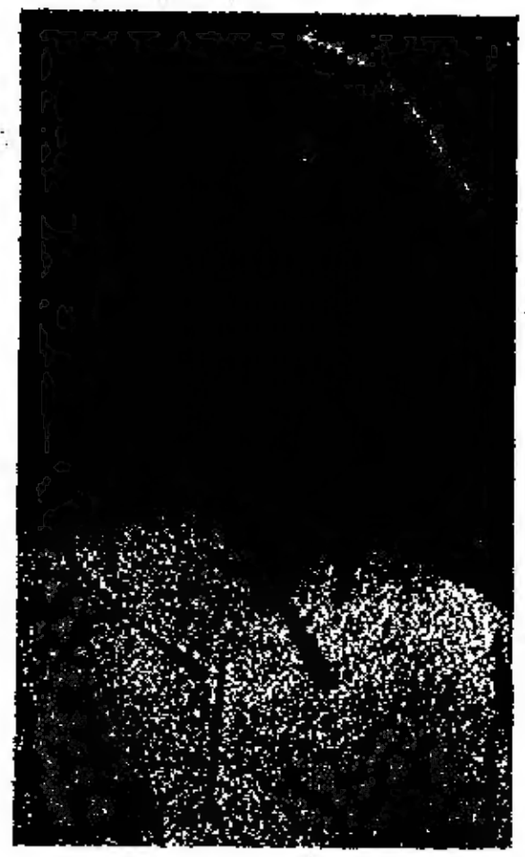


— Famous Studio

Mrs. Harold Mostyn, right, is the former Miss Phyllis Gottlieb, daughter of Mrs. Annie Gottlieb, both of 20 Verna Drive, Toronto. Mr. Mostyn is the son of Mr. and Mrs. Meyer Mostyn, of Midland, Ont.

— Horvath Photography

Howard Roth, son of Mr. and Mrs. Martin Roth, 36 Rogers Road, Toronto, left, graduated from the University of Toronto, with the Bachelor of Arts degree in Psychology. He was a member of Hillel Foundation; played basketball and squash for the University College; is at the Ohio College of Podiatry, in Cleveland, Ohio. He is the brother of Avrom, aged six years; grandson of Mr. and Mrs. Abraham Roth.



— Famous Studio

Miss Pearl Levcovitch, right, daughter of Mr. and Mrs. Moses Levcovitch, 3135 Linton Avenue, Montreal, graduated from Outremont High School, and is attending Sir George Williams University, Faculty of Arts. She is the sister of Miriam, aged fourteen years; granddaughter of Solomon Krakowski, of Israel.

Judith Shaya, aged sixteen years, left, is the daughter of Mr. and Mrs. Jack Papernick, 97 Roberta Drive, Toronto; sister of David, fourteen; and Janet, thirteen; granddaughter of Samuel Papernick, 979 Avenue Road, and the late Mrs. Esther Papernick.

— Peri's Photo Inc.

Mrs. Shep Hoffman, 4114 Bathurst Street, Toronto, left, is the former Miss Janet Weinstein, daughter of Mr. and Mrs. H. Weinstein, 1307 Wilson Avenue. Mr. Hoffman is the son of Mr. and Mrs. S. Hoffman, 389 Shaw Street.

— Famous Studio

Mrs. Melvin Riegler, of New York, right, is the former Miss Nilda Seidman, daughter of Mrs. Anna Seidman, 4725 Bourret Street, Montreal, and the late Harry Seidman. Mr. Riegler is the son of Mr. and Mrs. Sol Riegler, of New York.

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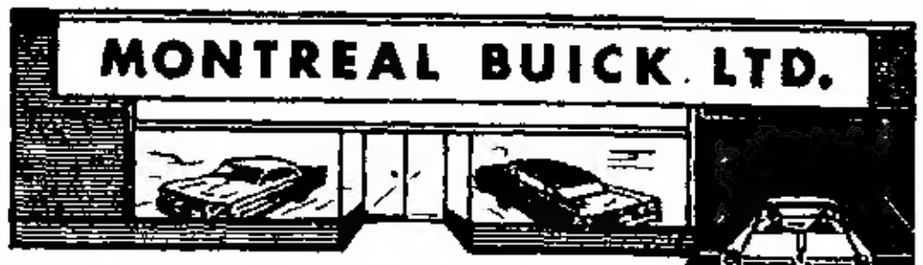

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Mrs. Hy. Deckelbaum, of Montreal, above, is chairman of the ninth Women's Community Conference, of the Women's Federation of Combined Jewish Appeal. She was co-ordinator of Town Teas; and adviser to the district of Hampstead; is a member of the revisions, and education committees, of the Women's Federation; of the board of directors of the Canadian Friends of Alliance Israelite Universelle; of Neighborhood House; of Ort; and of Mount Sinai Sanatorium. Mr. and Mrs. Deckelbaum have two daughters: Miss Holly Deckelbaum; and Sandy, aged ten years. Mrs. Deckelbaum is the daughter of Mrs. David Rutenberg, of Montreal, and the late Mr. Rutenberg. Mr. Deckelbaum is the son of Louis Deckelbaum, of Montreal, and the late Mrs. Deckelbaum.

— Drummond Photos

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Mrs. Mollie M. Schwartz, 4875 Bourret Street, Montreal, below, was honoured at a testimonial Israel Bond dinner dance, by Bnai Brith Women Blue Star Chapter Number 825. She is a member of the Red Cross; a director of the Golden Age program of National Council of Jewish Women; on the public relations committee of the Federation of Jewish Community Services; chairman of the administrative committee of Women's Federation; chairman of Israel program, and allocations committee of Bnai Brith Women, District Number 22. Mrs. Schwartz has a son, and daughter-in-law, Mr. and Mrs. Peter L. Schwartz, 1463 Louis Crescent; and two granddaughters: Sheri Jo-Ann, aged two years; and Ronna Tammy, six months. She is the widow of Sol. Schwartz.

Mrs. Irving Mandell, 3896 Bathurst Street, Toronto, above, is the former Miss Zelda Shapero, daughter of Mrs. Anne Shapero, 279 Lauder Avenue, and the late David Shapero. Mr. Mandell is the son of Mr. and Mrs. Michael Mandell, 1 Vinci Crescent.

— Horvath Photography

Mrs. Jack Nudel, 2740 Darlington Place, Montreal, below, is the former Miss Claire Ackerman, daughter of Mr. and Mrs. Samuel Ackerman, 3241 Van Horne Avenue. Mr. Nudel is the son of Mr. and Mrs. Z. Nudel, 5979 Trans Island Avenue.
— Perl's Photo Inc.

Mrs. Lewis Einhorn, 6325 Wilderton Avenue, Montreal, Quebec, below, is the former Miss Martha Hutter, daughter of Mr. and Mrs. Morris Hutter, 248 Heath Street West, Toronto.

— Horvath Photography

Mrs. Martin Rubenstein, 11 Goldfinch Gardens, Toronto, left, is the former Miss Sandra Lynne Collins, daughter of Mr. and Mrs. William Collins, 815 Brier Hill Avenue. Mr. Rubinstein is the son of Mr. and Mrs. Morris Rubenstein, 37 Ava Road.
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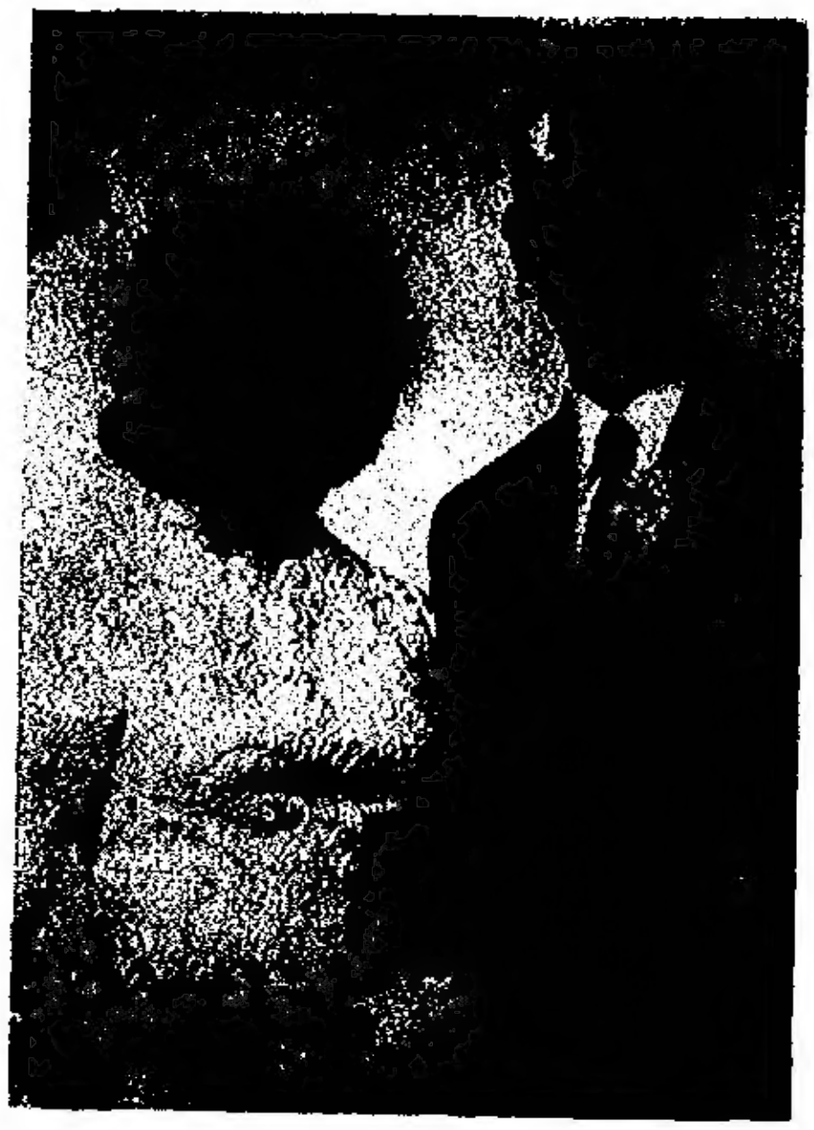
Mrs. Tito Massouda, 21 Mayfair Avenue, Toronto, below, is the former Miss Viviane France, daughter of Mrs. Tony France, 650 Eglinton Avenue, West. Mr. Massouda is the son of Dr. Jacob Massouda, of Providence, Rhode Island.

— Horvath Photography



— Drummond Photos

Mrs. Sidney Leonard Presner, 5251 Kingston Avenue, Montreal, right, is the former Miss Vera Helen Blustein, daughter of Mr. and Mrs. David Blustein, 4450 Beaconsfield Avenue. Mr. Presner is the son of Mr. and Mrs. Samuel D. Presner, 5569 Wilderton Avenue.

Mrs. Aryeh Samuel Reuttenberg, left, of Ann Arbor, Michigan, is the former Miss Ellen Judith Eidinger, daughter of Dr. and Mrs. Samuel L. Eidinger, 30 Oakland Avenue, Montreal. Mr. Reuttenberg is the son of Dr. Max J. Reuttenberg, Rabbi, and Mrs. Reuttenberg, of Rockville Center, Long Island, N. Y., where Dr. Reuttenberg, formerly of Montreal, is Rabbi of Temple Beal Shalom; and is also president of the Rabbinical Assembly of America. Miss Eidinger is a graduate of McGill University Faculty of Arts. Mr. Reuttenberg is a graduate of McGill University; received the Master of Arts degree at Northwestern University, at Evanston, Illinois; and is now completing a Doctorate in Psychology, at the University of Michigan.

— Drummond Photos

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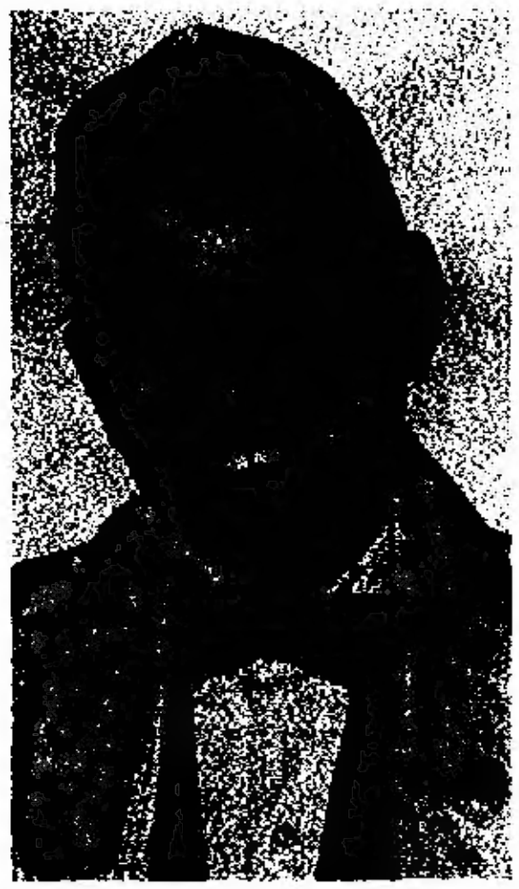
Miss Mlaga Frances Rife, left, daughter of Mr. and Mrs. Irving Rife, 25 Castle Knock Road, Toronto, graduated from the University of Toronto with the Bachelor of Arts Degree, majoring in Psychology. She is studying at the Ontario Teachers' College. Miss Rife is the sister of Miss Reva S. Rife; granddaughter of Joseph Rife, 660 Eglinton Avenue West; and of Mr. and Mrs. Gabriel Popoff, 95 Balgowie Avenue.

Lionel, aged thirteen years, below, is the son of Mr. and Mrs. Joseph Geller, 269 Indian Road, Kingston, Ont.; brother of Mrs. B. Tenenhouse (Libby), 129 Indian Road, Kingston; and Sheila, sixteen; grandson of the late Mr. and Mrs. L. Geller; and of the late Mr. and Mrs. M. G. Schwartz; all of Montreal.

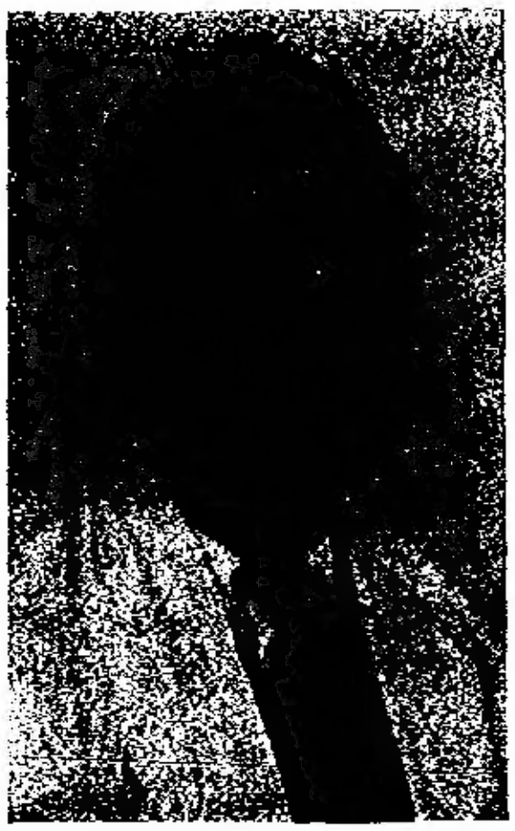
— Wallace R. Berry

Howard Mark, above, is the son of Mr. and Mrs. Ted Cooper, 158 Davisville Avenue, Toronto.

— Famous Studio



Steven Michael, aged thirteen years, above, is the son of Mr. and Mrs. Jack Rothman, 11 Steven Avenue, Toronto; grandson of Mrs. Ida Rothman, 835 Roselawn Avenue; and of Mr. and Mrs. Max Parnes, 73 Robert Street; his sisters are Shelley, eleven; Terri, five; his brother is Jeffrey, two.



Dr. Melvin Weinstock, left, son of Mr. and Mrs. Frank Weinstock, 153 Shelbourne Avenue, graduated from the University of Toronto, in Dentistry; attended the Boston Forsythe Dental Centre, in Boston, Mass., on a Fellowship scholarship, doing post-graduate work. He is the brother of Dr. Alfred Weinstock, at the Boston Harvard Dental Centre; and of Miss Sheila Weinstock, at the University of Toronto; grandson of the late Mr. and Mrs. S. Ginsberg; and of Abe Weinstock, and the late Mrs. Chye Weinstock; all of Toronto.

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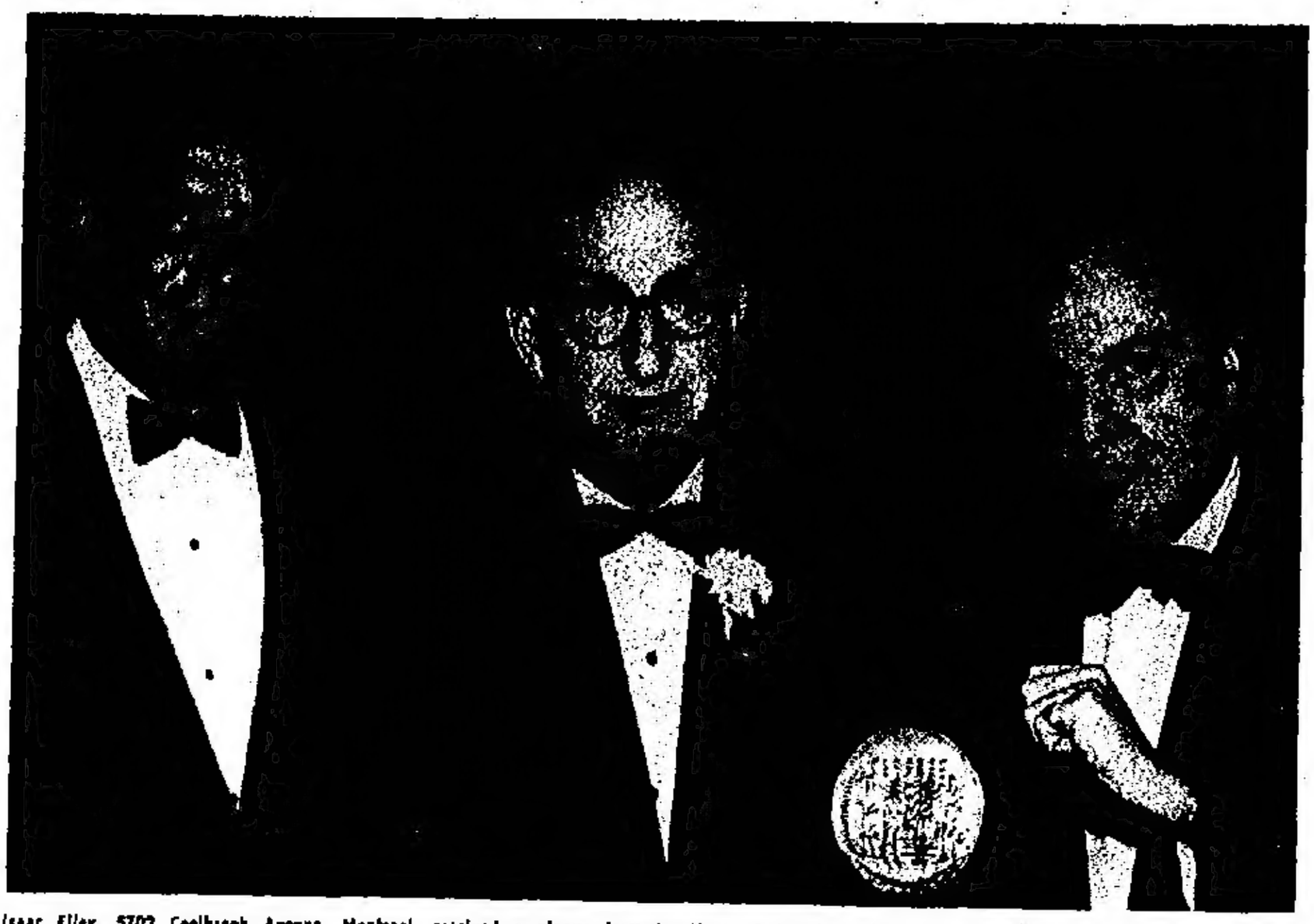

Isaac Eiley, 5702 Coolbrook Avenue, Montreal, received a plaque from the Montreal Israel Bond Organization, and the Russian Polish Hebrew Sick Benefit Society, at a testimonial dinner in his honour. With him are Samuel J. Davidson, 4452 Plamondon Street, left, general chairman of the Bond Organization; and Milton L. Klein, Q. C., M. P., 4850 Jean Brillant Avenue, right, chairman of the board of directors of the Organization, who paid tribute to Mr. Eiley for years of service as chairman of the Societies Division of the Bond Campaign, and for his work during 1964, the first year of redemption of Israel Bonds in Canada. Mr. Eiley was born in Gombin, Poland, into a very Orthodox family. In 1915, he was on the board of the Zionist Organization in Gombin, and worked for the Jewish National Fund. He spent three years in the Polish Army. He came to Canada in 1926, and settled in Montreal three years later. He soon joined the Russian Polish Hebrew Sick Benefit Society and became an officer in 1933. Since 1937, when he became president, he has been active in senior officer positions; and is a life member of the board of directors. He became active in the Canadian Jewish Congress; and has served for years on the Dominion Council (now the executive); was a founder and the first president of the Federation of Polish Jews in Canada; a member of the Jewish Peoples' Schools board; of the Joint Campaign for Combined Jewish Appeal and United Israel Appeal; of the Jewish Hospital of Hope since its formation; and Histadrut. Mr. Eiley was married to the former Miss Deenah Adler, in 1933. They have two sons, and daughters-in-law: Mr. and Mrs. Stanley Eiley, 2660 Kent Avenue; and Mr. and Mrs. Hyman Eiley, 5797 Eldridge Street; a son-in-law, and daughter, Mr. and Mrs. M. Karvat (Ray), 5565 Trans Island Avenue; and four grandchildren: David, aged one year, son of Mr. and Mrs. Stanley Eiley; Brahm, fifteen months, son of Mr. and Mrs. Hyman Eiley; and Miriam Leah, two years; and Jack Leslie Karvat, ten months.

— P.I.C.

Mrs. Michael Nathanson, 4745 Dornal Avenue, Montreal, convened the Chai dinner of Mizrachi Women's Organization. She is a member of Spanish and Portuguese Synagogue Sisterhood. Mr. and Mrs. Nathanson have two sons, and daughters-in-law: Mr. and Mrs. William Nathanson, 7905 Westbrooke Street; and Mr. and Mrs. David Nathanson, 8 Ellendale Road; and six grandchildren: Miss Bryna Nathanson; Rhona, aged fifteen years; and Allan, eleven; children of Mr. and Mrs. William Nathanson; and Benjamin, aged eleven years; Ann Debra, six; and Deena, four months; children of Mr. and Mrs. David Nathanson.

— Perl's Photo Inc.

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Mrs. Selma Marguerite Margulies, 3980 Cote des Neiges Road, Montreal, left, and Jacob Tsur, of Israel, far left, chairman of the Jewish National Fund, were present at the dedication of the Lazar and Selma Marguerite Margulies Forest, in the Canada Forest, in the Judean Hills, of Israel, held in a lecture hall of the Hebrew University. Mr. Tsur called the late Lazar Margulies the "Parnas Kehilla," the leading member of the community, to whom Jews always turned in times of stress and trouble. "Whenever it was necessary to organize a Zionist or Jewish function," Mr. Tsur said, "the address, in Rumania, was the Margulies house." Speaking in English for the benefit of Mrs. Margulies, one of Israel's outstanding artists, Rubin, told of the generosity of Mr. Margulies in lending him money to exhibit his paintings in America. He said: "Nothing was done in Rumania without the knowledge and consent of Lazar Margulies. He was the head of Zionism." Mrs. Margulies was praised for activities on behalf of Israel, both in Rumania and, later, in Montreal, by Rosa Ginnosar, World chairman of the Women's International Zionist Organization. Mrs. Margulies founded the Rumanian branch and also recruited the aid of 5,000 other women in establishing an agricultural school for girls in Israel. The new Forest, headed by Mr. and Mrs. Bernard M. Bloomfield, 3180 St. Sulpice Street, Montreal, their nephew, and niece, is sponsored by: Mrs. Dorothy Margulies, of Paris, France, their sister-in-law; Major Louis M. Bloomfield, 3033 Sherbrooke Street West, Montreal; and Bernard Vinchery, of Paris; and Reuben Rubin, of Tel Aviv, Israel, friends.

Stanley Lionel, right, and Nathan Arnold, far right, aged thirteen years, are the twin sons of Mr. and Mrs. David Scholman, 873 Stuart Avenue, Montreal; grandsons of the late Mr. and Mrs. Samuel Cohen; and of the late Mr. and Mrs. Salomon Scholman; all of Montreal.

—Hy Welt

Michael, aged thirteen years, above, is the son of Mr. and Mrs. Chanan Bedzow, 132 Finchley Road, Montreal; brother of Frances, aged sixteen years; and Esther, eight; grandson of Mrs. C. Bedzow, 132 Finchley Road, and the late Michael Bedzow; and of the late Mr. and Mrs. Y. Goldsman, of Poland.

— Perl's Photo Inc.

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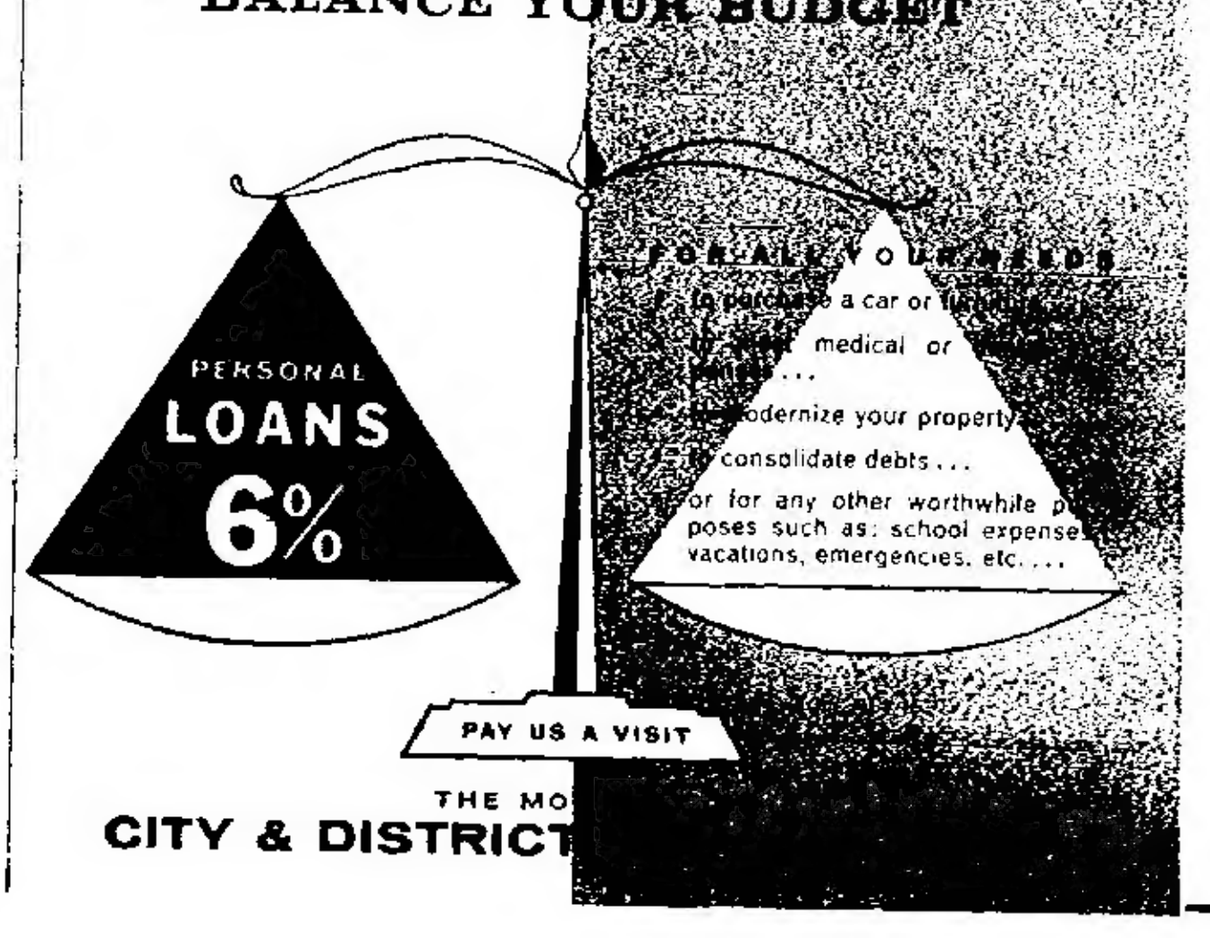

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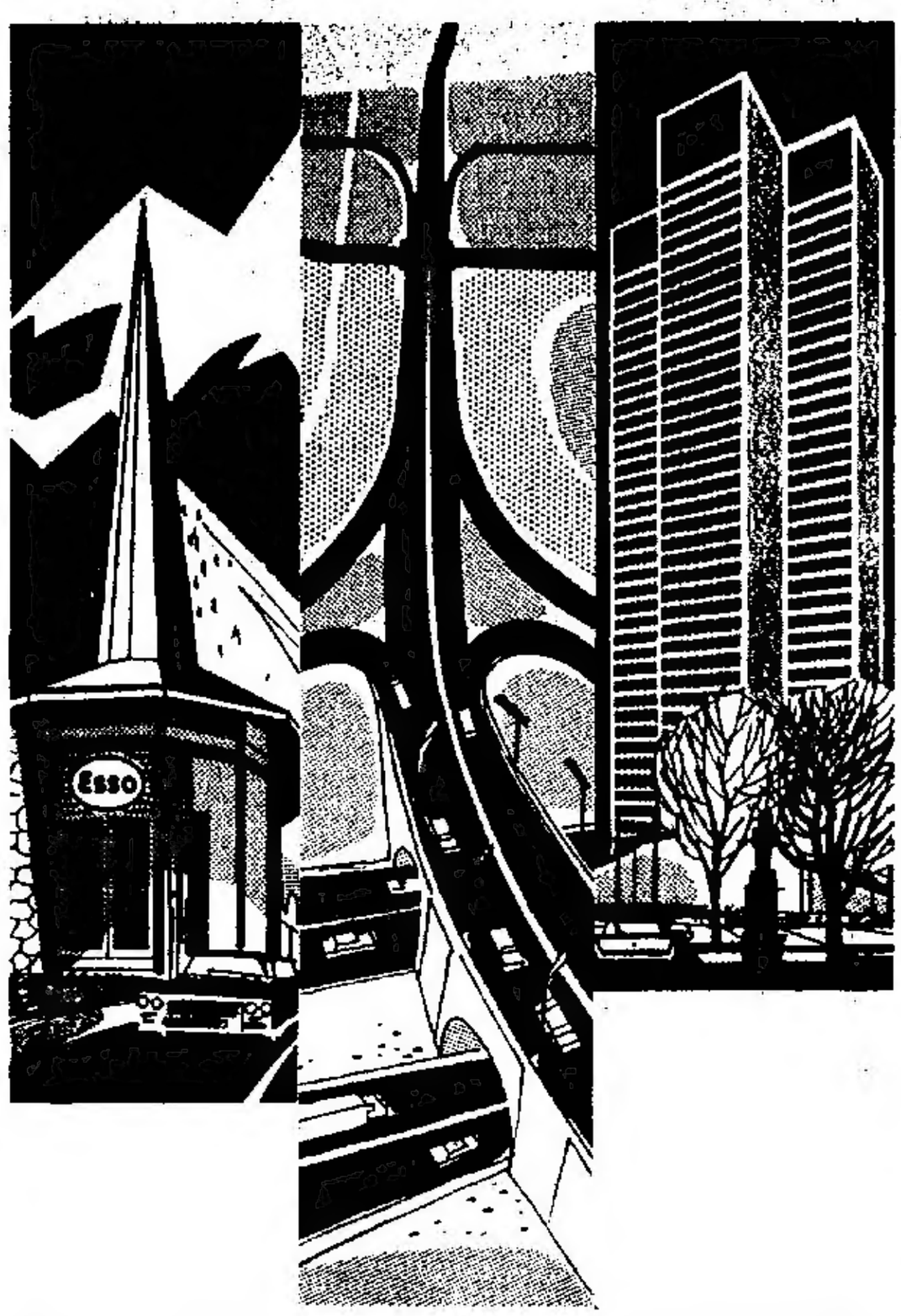

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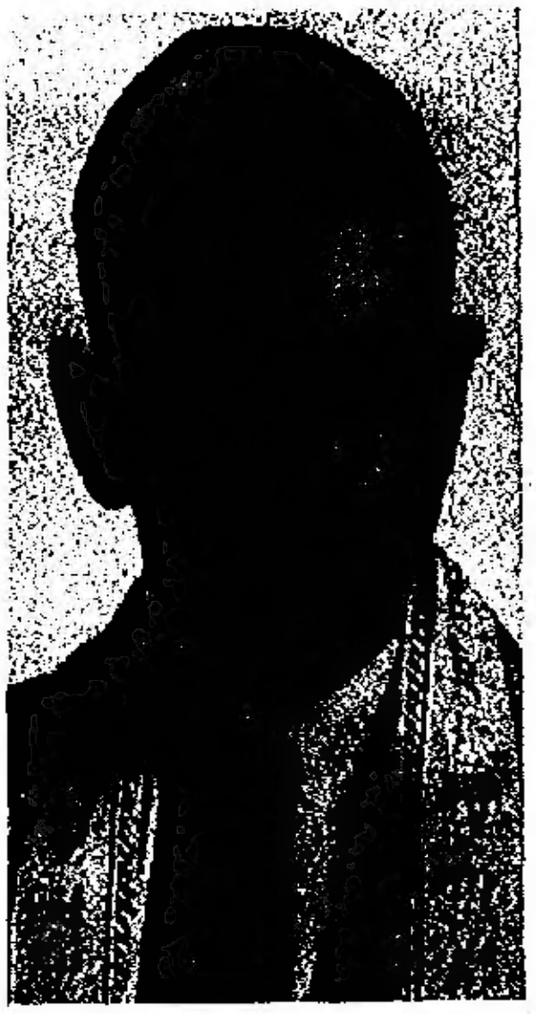
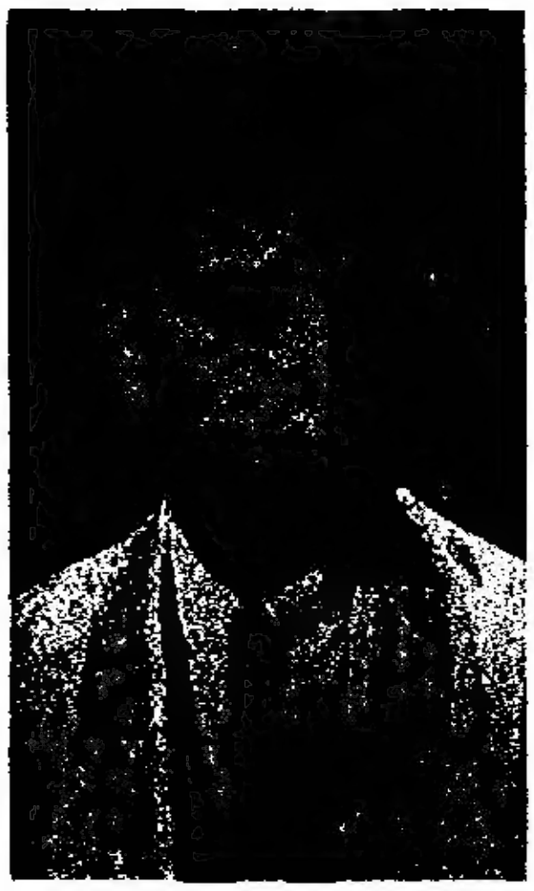


Joseph, aged thirteen years, above, is the son of Mr. and Mrs. Morris Ekstein, 3896 Bathurst Street, Toronto; brother of Mrs. Thomas Dori (Judy), 1411 Eglinton Avenue West.

— Horvath Photography



— M. Friedman Photo

— Famous Studio

David Allen, aged thirteen years, above, is the son of Mr. and Mrs. Bernard Kleiman, 240 Overbrooke Place, Toronto; brother of Beverly, aged sixteen.

— I. Stoppel

Stanley, aged thirteen years, left, is the son of Mr. and Mrs. Arthur Hister, 5756 Malling Street, Montreal; brother of Arthur Hister; grandson of the late Mr. and Mrs. Michael Hister; and of the late Mr. and Mrs. Abraham Schonkack; all of Poland.

Jimmy, aged thirteen years, above, is the son of Mr. and Mrs. Charles Wallach (nee Mary Molson, formerly of Montreal), 201 West Ninety-Second Street, New York; brother of Norman, twelve; grandson of Mrs. Polly Wallach, of New York, and the late I. Wallach; and of Mr. and Mrs. John Molson, 4055 Laval Avenue, Montreal.

— Weltzman

Marvyn Philip, left, is the son of Mr. and Mrs. Samuel Bernstein, 72 McGillivray Avenue, Toronto; brother of Lawrence David, aged twelve and one-half; grandson of Mrs. Hallie Slack, 660 Eglinton Avenue West; of the late Morris Slack; and of the late Mr. and Mrs. Philip Bernstein, of Glasgow, Scotland.

Stephen Myron Goldstein, left, son of Mr. and Mrs. Sol. Goldstein, 4356 Circle Road, Montreal; graduated from McGill University with a Bachelor of Science degree. He was vice-chairman of Combined Charities; of Zeta Beta Tau Fraternity; in the Blood Drive; Winter Carnival; intra-mural sports; is the brother of Miss Betty Goldstein, and of Irwin.

Edward John Lechter, right, son of Mr. and Mrs. Benjamin Lechter, 621 Carleton Avenue, Montreal, graduated from McGill University with a Bachelor of Science degree. He was a member of Zeta Beta Tau Fraternity; chairman of the opening of the Blood Drive (1961); was in intra-mural sports. He is the brother of Dr. Mortimer Lechter, McGill graduate in 1958.

Dr. Bernard Charles Capelovitch, left, son of Mr. and Mrs. Joseph Capelovitch, 7920 Cote St. Luc Road, Montreal, graduated from McGill University School of Dentistry as a University Scholar. He was a member of Alpha Omega Dental Fraternity. He is the brother of Melvyn Capelovitch, 7920 Cote St. Luc Road; and of Mrs. George Silver, 5763 McMurray Street; is interning at Albert Einstein Medical Center in Philadelphia, Pa.

Kenneth H. Frank, above, son of Mr. and Mrs. Jack Frank, 914 Wilder Avenue, Montreal, graduated from McGill University with a Bachelor of Science degree. He is a member of Sigma Alpha Mu Fraternity; in the Blood Drive; inter-fraternity debating; intra-mural and intra-fraternity sports. He is the brother of Mrs. Bernard Chipman, 397 Parkhurst Drive, Fredericton, N.B.; is continuing at the University of Montreal, Faculty of Dentistry.

Allan Kendall, left, son of Mr. and Mrs. John Kendall, 5022 Beaconsfield Avenue, Montreal, graduated from Sir George Williams University with a Bachelor of Commerce degree, majored in Accountancy. He is a member of Hillel; studying at McGill University; is the brother of Gerald Irwin Kendall, also at McGill.

— Ilford

Today's
conversation
begins
with
today's
The Gazette
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Mrs. Jack Sheppard, 370 Thompson Boulevard, Montreal, right, is the former Miss Louise Maxine Horovitch, daughter of Mr. and Mrs. Nat A. Horovitch, 5196 Mariette Avenue. Mr. Sheppard is the son of Mr. and Mrs. Elliot Sheppard, 1465 Elizabeth Boulevard.
— Syd Torkin

Mrs. Morton Raymond Welch, 4610 Plamondon Street, Montreal, left, is the former Miss Hannah Rosenstein, daughter of Mr. and Mrs. Julius Rosenstein, 6250 Mountain Sights Avenue. Mr. Welch is the son of Mrs. Lillian Welch, 4990 Maplewood Avenue, and the late Abraham W. Welch.
— Hy Welt

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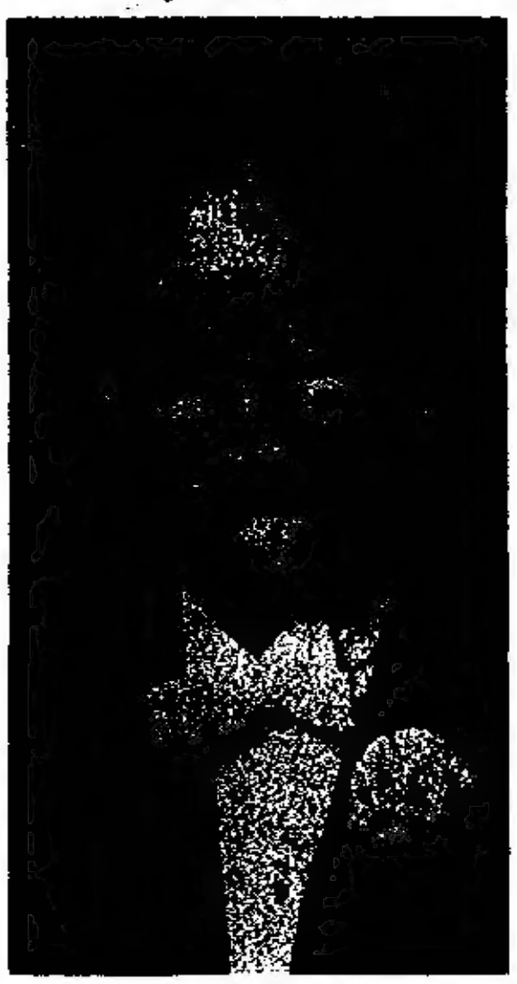
Mrs. Phillip Weinberg, 655 Briar Hill Avenue, Toronto, right, is the former Miss Rose Freedman, daughter of Mr. and Mrs. Harry Freedman, daughter of Mr. and Mrs. Harry Freedman, 1110 Bloor Street West. Mr. Weinberg is the son of Mr. and Mrs. Abe Weinberg, 141 Bannockburn Avenue.

— Horvath Photography

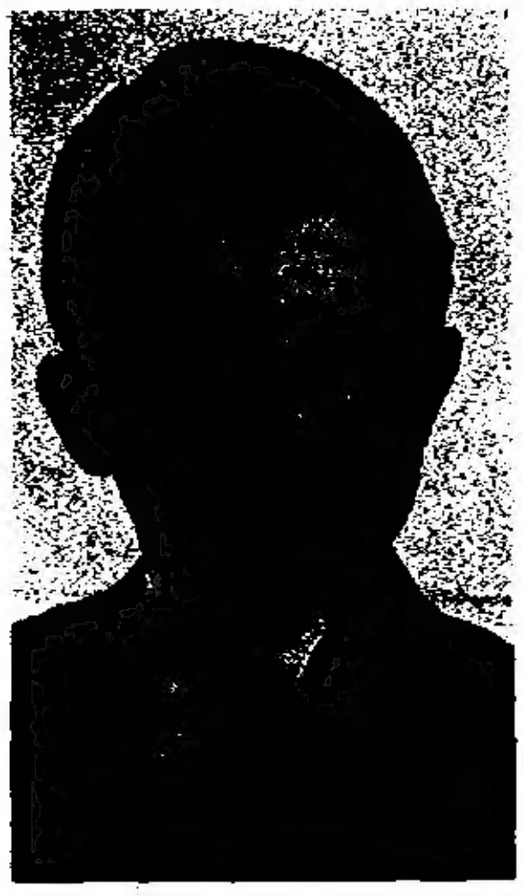
— Hy Welt

Mrs. Melvin Basbaum, 5280 Walkley Avenue, Montreal, left, is the former Miss Judy Lenkorn, daughter of Mr. and Mrs. Samuel Lenkorn, 4870 Maplewood Avenue. Mr. Basbaum, below, is the son of Mr. and Mrs. Ben Basbaum, 6619 Coolbrook Avenue. Mr. Basbaum received the Bachelor of Arts degree from Sir George Williams University, and is attending McGill University, School of Social Work, where he is studying for the Master's degree in Social Work.



Mrs. Stephen Elmer, of New York, left, is the former Miss Eleanor Naiman, daughter of Mr. and Mrs. Mack Naiman, 59 Langholme Drive, Toronto. Mr. Elmer is the son of Mr. and Mrs. Emanuel Elmer, of Flushing, N. Y.

— Adler Photographer



Hart Charles, aged thirteen years, right, is the son of Mr. and Mrs. Joseph Hillman, 27 Fraserwood Avenue, Toronto. He is the brother of Mrs. Norbert Baslan (Rhoda), 174 Raywood Drive; and of Mrs. Irving Granovsky (Teddy), 10 Shallmar Boulevard; grandson of Mr. and Mrs. Max Ingles, 8 Fairleigh Crescent; and of Mrs. Bessie Hillman, 15 Shallmar Boulevard, and the late Harry Hillman.

— Horvath Photography

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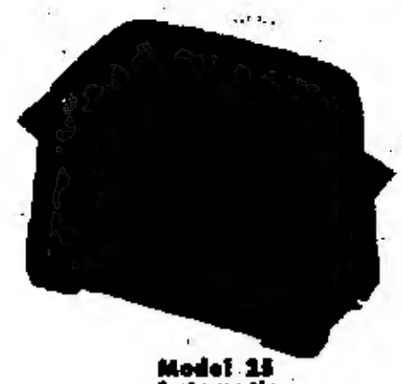

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Candy Joy, aged five years; Shayne Duke, thirteen, and Richard Myles, nine, are the children of Mr. and Mrs. Harold F. Lipton, 31 Medalist Road, Toronto; grandchildren of Mr. and Mrs. J. Lipovitch, of Brantford, Ont.; and of Mrs. Eda Duke, 31 Medalist Road; great-grandchildren of Mrs. Sarah Greenwood, 480 Bedford Park Road.

— Gerald Campbell

Mrs. Ralph Katz, 2865 Darlington Place, Montreal, below, is the former Miss Rhonda Sederoff, daughter of Mr. and Mrs. Samuel Sederoff, 4896 Barclay Avenue. Mr. Katz is the son of Mrs. Annie Katz, 4197 La Peltrie Street, and the late Julius Katz.

— Perl's Photo Inc.

Pictured at the Symphony Day, sponsored by the Women's Committee of the Montreal Symphony Orchestra, is Mrs. Lazare Hazan, 324 Redfern Avenue, Montreal, right. Holt Renfrew and Company Limited presented the fashions; and the tables were set with orange-coloured tablecloths, centred with mimosa, flown from France via Air France.

— Gazette Photo Se

A new bath essence in the French mood, Elizabeth Arden Mémoire Chérie

Set aside fifteen minutes a day. Discover what luxurious therapy a great bath can be. Draw your tub, don't add a drop of Bath Essence until the second you're ready to step in. Now float a capful across the water. Feel Bath Essence oil anoint your skin; lift "hours" of tiredness away. Bath Essence in the celebrated Mémoire Chérie fragrance, 5.00 ½ oz., 8.00 oz., 20.00 3 oz.

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Mrs. Mortimer Besner, 5355 Walkley Avenue, Montreal, left, is the former Miss Linda Liederman, daughter of Mr. and Mrs. Michael Liederman, 5543 Glencrest Street. Mr. Besner is the son of Mr. and Mrs. Aaron Besner, 5220 Byron Street.
— Lionel Miller Photo

Mrs. Steven Leslie Pink, 680 Roselawn Avenue, Toronto, below, is the former Miss Gloria Lynn Jacobson, daughter of Mr. and Mrs. Myer Jacobson, 78 Elliott Row, Saint John, N. B. Mr. Pink, below, left, is the son of Irving Pink, Q. C., and Mrs. Pink, of Yarmouth, N. S. Mrs. Pink attended Sir George Williams University, in Montreal. Mr. Pink attended Dalhousie University, in Halifax, N.S.; is studying at Ryerson School of Business Administration, in Toronto.

— Meyers Studio

Mrs. Abe Baserman, 5501 Randell Avenue, Montreal, right, is the former Miss Beverley Rona Anchel, daughter of Mr. and Mrs. Harry Anchel, 6585 Victoria Avenue. Mr. Baserman is the son of Mr. and Mrs. Myer Baserman, 4949 Kent Avenue.
— Perl's Photo Inc.

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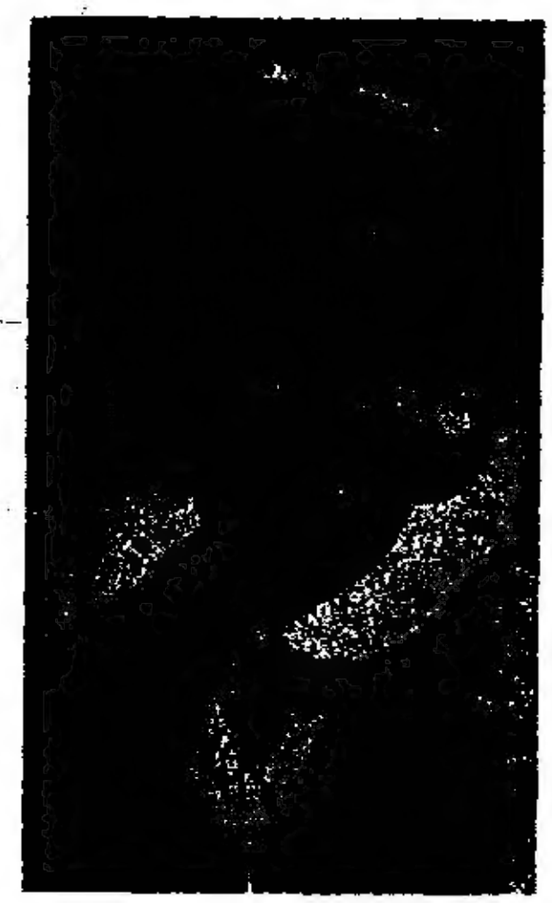
Debbie, aged six years, right; and Jissa, one and one-half, far right, are the daughters of Mr. and Mrs. Seymour Rosenthal, 5777 Melling Street, Montreal; granddaughters of Mr. and Mrs. Isaie Zepp, 4530 Westbury Avenue; and of the late Mrs. Ida Rosenthal.



— Van Dyck Studio

Natalie Gayle, aged two years, below, is the daughter of Mr. and Mrs. Allen A. Levine, 2705 Bedford Road, Montreal; granddaughter of Mr. and Mrs. Philip Swartz, 2380 Ekers Avenue; and of Mrs. Ida Levine, 4541 Hampton Avenue, and the late Hyman Levine.

— Cornwel Photo

Heidi May, aged three years, above; and Jeffrey Howard, one and one-half, below, are the children of Mr. and Mrs. Solomon S. Gossack, 5718 McAleer Street, Montreal; grandchildren of Mr. and Mrs. Jack N. Heller, 3093 Brighton Avenue; and of Mr. and Mrs. Essie Gossack, 5555 Pinedale Street; great-grandchildren of Mr. and Mrs. Joseph Gotthelf, 5740 Darlington Avenue.

— Cornwel Photo

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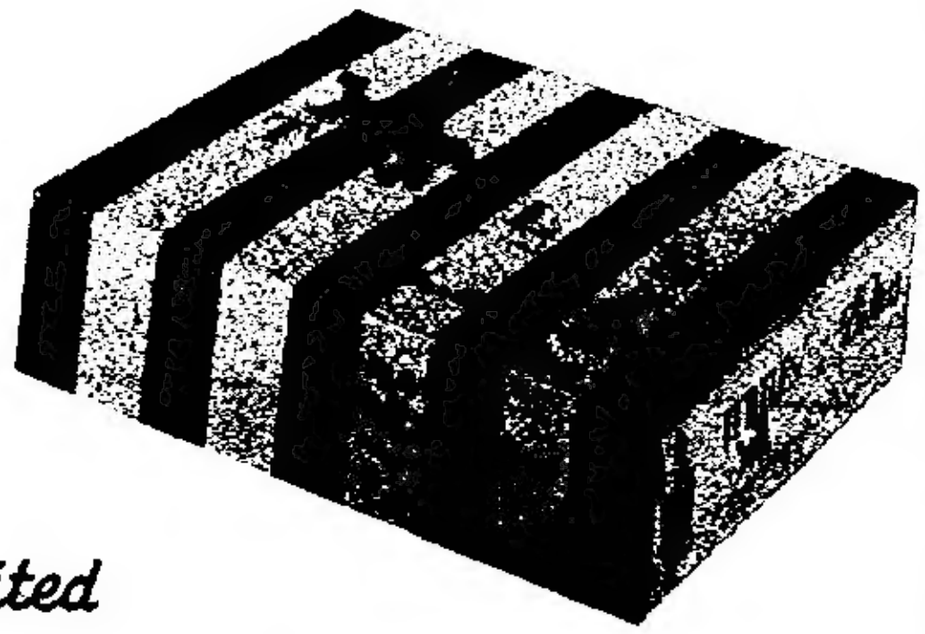

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Passover Greetings

Mrs. Jack Slopp, 5915 Sovart Street, Montreal, right, is the former Miss Ada Glick, daughter of Mrs. Anne Glick, 5915 Sovart Street, and the late Saul Glick. Mr. Slopp is the son of the late Mr. and Mrs. M. Slopp.
— Perl's Photo Inc.

— Norvath Photography

Mrs. Israel Fish, 100 Regian Avenue, Toronto, left, is the former Miss Miriam Figder, daughter of Mr. and Mrs. Abraham Figder, 14 Rosburn Avenue. Mr. Fish is the son of Mr. and Mrs. Wolfe Fish, 79 Clovir Avenue.

Mrs. Philip Freedman, 9 Kingsbridge Court, Toronto, lower left, is the former Miss Gloria Gelman, daughter of Mr. and Mrs. Ben Gelman, 47 Nash Drive. Mr. Freedman is the son of Louis Freedman 70 Roberta Drive.

— Horvath Photography

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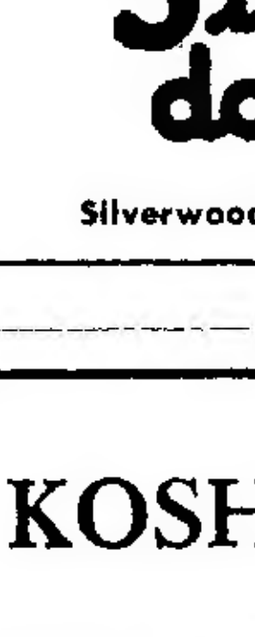

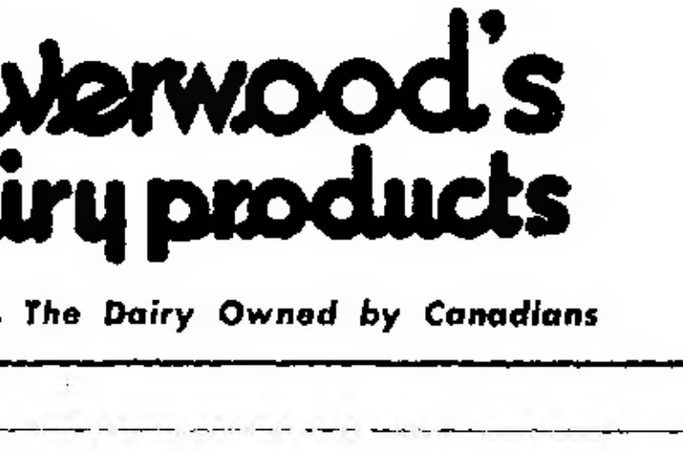

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Stanley Edward Goodman, above, left, aged seventeen years; and Herbert, thirteen, above, are the sons of Mr. and Mrs. Issie Goodman, 5773 Wolseley Avenue, Montreal; grandsons of Mrs. Hinda Goodman, 6420 Somerled Avenue, and the late Jacob Goodman; and of the late Mr. and Mrs. Hyman Herscovitch.
— Perl's Photo Inc.

— Edward Greene

David Jay, aged thirteen years, left, is the son of Mr. and Mrs. Charles Mekler, 781 Spadina Road, Toronto; brother of Alan Mekler, eighteen; and Miriam, ten; grandson of Mr. and Mrs. A. Freeman, 569 Sheppard Avenue West.

Rhona Stern, aged sixteen years, below, and Stuart, thirteen, below, left, are the children of Mr. and Mrs. George Stern, 3931 La Peltrie Street, Montreal; grandchildren of Mr. and Mrs. George Friend, 3175 Bedford Road; and of Issie Stern, of Montreal, and the late Mrs. Rose Stern; great-grandchildren of Mrs. S. Abramovitch, of Montreal; and of Mr. and Mrs. G. Friend, 4850 Plamondon Street.

— Gregory Hudel

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Mrs. Lionel Gaffen, 5744 Decarie Boulevard, Montreal, left, is the former Miss Ellie Wasserman, daughter of Mr. and Mrs. Samuel Wasserman, 7007 Clover Road. Mr. Gaffen is the son of Mrs. Betty Gaffen, 6925 Outremont Avenue, and the late H. B. Gaffen.
— Perl's Photo Inc.

Mr. and Mrs. Meyer Dick (nee Rose Pelfett), 5160 Macdonald Avenue, Montreal, right, celebrated their fiftieth wedding anniversary. They have two sons-in-law, and daughters: Mr. and Mrs. Samuel Schwartz (Norma), 4619 Michel Bibaud Street; and Mr. and Mrs. Saul Hart (Freda), of Toronto, Ont.; and five grandchildren: Gordon Schwartz, and Michael Schwartz; Mrs. Marty Saslove (nee Ruth Hart), of Ottawa, Ont.; Larry Hart, and Matthew Hart, both of Toronto; two great-grandchildren: Rhoda, and Sharon Saslove.
— Ily Welt

Mrs. Stanley Lefsky, 611 Lawrence Avenue West, Toronto, left, is the former Miss Ina Gertsbain, daughter of Mrs. Shirley Bain, of that address. Mr. Lefsky is the son of Mr. and Mrs. Morris Lefsky, 442 Lawrence Avenue West.
— Park Lane Studio

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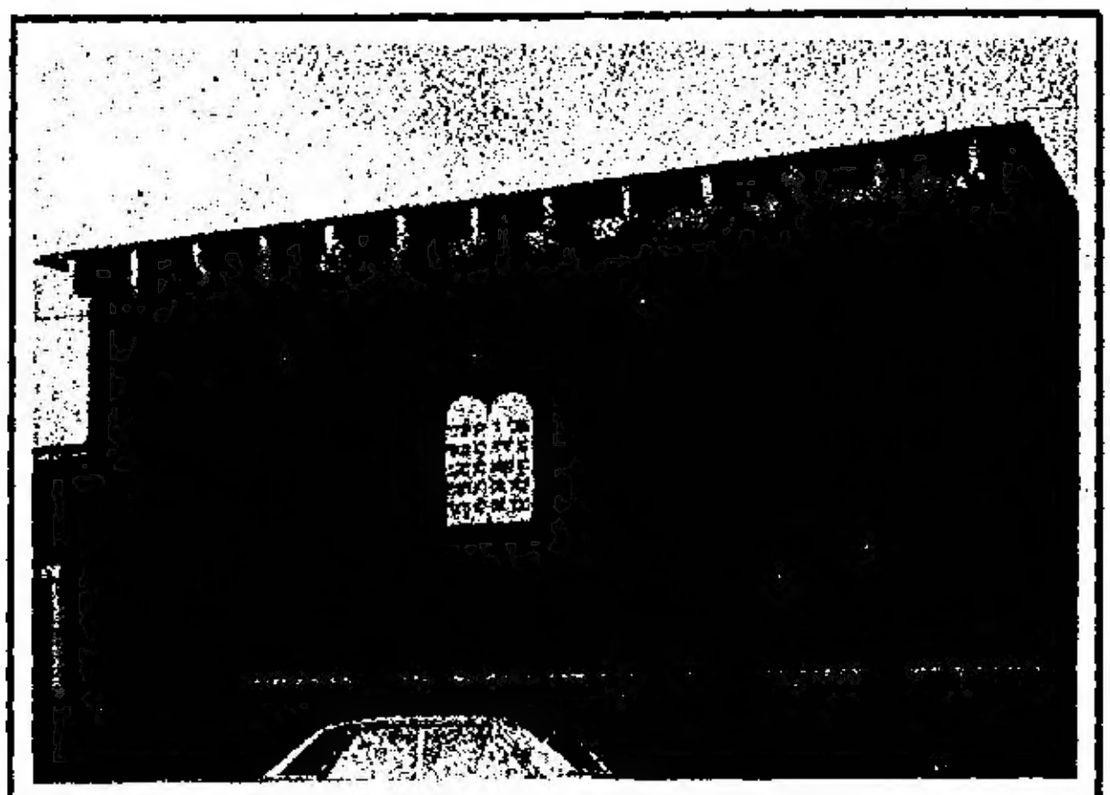

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Dr. Murray I. Simon, 28 Ormsby Crescent, Toronto, left, is the president of Beth Tzedec Synagogue. He is the head of the Orthodontic clinic of New Mount Sinai Hospital; past-president of the Toronto Orthodontic Study Club; a founder and a past supreme vice-chancellor of the local chapter of the Alpha Omega Dental Fraternity. He is the son of the late Mr. and Mrs. Charles Simon. He is married to the former Miss Sylvia Yolles, daughter of Mr. and Mrs. L. S. Yolles, of Toronto. They have two sons: Jerome Simon, who received his Master of Arts degree at the University of Toronto and is studying at Brown University, in Providence, R. I., for a Doctorate; and Charles Simon, a medical student at the University of Toronto.

Philip Howard Lander, right, son of Mr. and Mrs. Arthur Fried Lander, 6315 Lennox Avenue, Montreal, graduated from McGill University with the Bachelor of Science degree with Distinction in the General Course. He was a University Scholar, led the class in the first year of Dentistry; then transferred to the Faculty of Medicine, at McGill University, where he is at present a third year student. He was circulation editor of the medical students' journal, "Camsi"; worked for the Blood Drive; was active in intra-mural sports. He is the grandson of Mrs. Anna Schiller, of Quebec City, Quebec, and the late Charles Schiller; and of the late Mr. and Mrs. Bernard Friedlander.

HOLIDAY GREETINGS FROM

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Seymour Isenberg, above, son of Mr. and Mrs. A. Isenberg, 125 Mount Royal Avenue, Montreal, graduated from McGill University with the Bachelor of Science degree. He has been a member of the Royal Canadian Air Force, University Reserve Training Plan, McGill Squadron, since 1960; was a member of the Psychology Club; the Camera Club; and Hillel Foundation. Mr. Isenberg is the brother of Herbert Isenberg, 6770 Cote St. Luc Road, Montreal, a high school teacher.

Irwin Kramer, below, son of Mr. and Mrs. H. Kramer, 7396 Kildare Road, Montreal, graduated from McGill University with a Bachelor of Commerce degree. He was treasurer of the Commerce Undergraduate Society; publicity chairman of Professors' Night; reporter on the Commerce Faculty newspaper; a member of the Commerce Freshman Reception committee; and participated in Combined Charities. Mr. Kramer is the brother of Miss Ethel Kramer, a physiotherapist; of Lawrence Kramer, a first year Science student at McGill University; and of Janice, aged ten years.

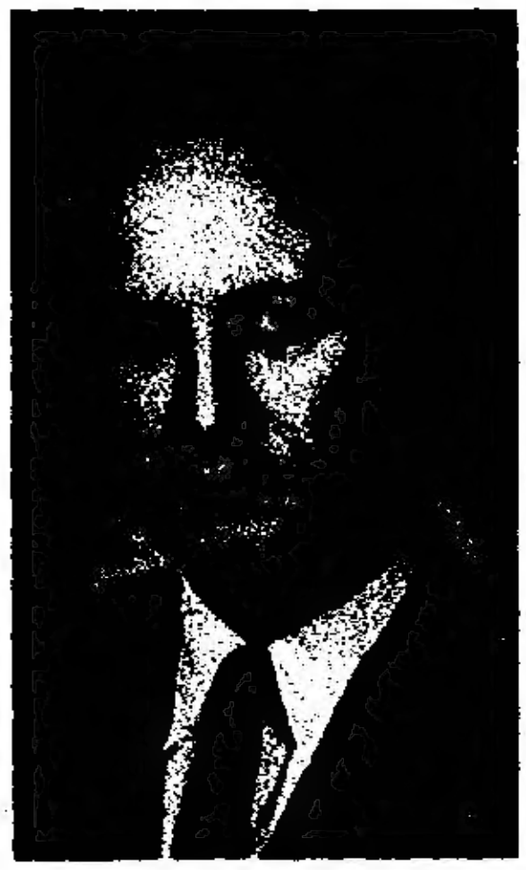
Mrs. Marcus Perlman, 4850 Cote St. Luc Road, Montreal, above, right, is a member of the Red Cross Montreal Detachment since 1959. She was awarded a Badge of Service for years of devoted service. Mrs. Perlman was a member of the Red Cross Corps during the second World War. Gerald Bronfman, 475 Roslyn Avenue, left, president of the Quebec Division, made the presentation at the annual Corps dinner.

— Canada Wide

Steven, aged thirteen years, left, is the son of Mr. and Mrs. Percy Levy, 247 Acton Avenue, Toronto; brother of Ernest, and Howard; and Susan, ten; grandson of Mrs. Elsie Nelson, 247 Acton Avenue, and the late Jack Nelson.

— Famous Studio

Neil Joseph, aged thirteen years, below, is the son of Mr. and Mrs. M. Ceresney, 831 Wilson Avenue, Toronto; brother of Martin Aaron, seventeen; grandson of Mrs. Bella Ceresney, of Miami Beach, Florida.



Professor Saul J. Frankel, 6181 Notre Dame de Grace Avenue, Montreal, above, vice-dean of Arts, at McGill University, is working under a grant received from the Royal Commission on Bilingualism, and Biculturalism on a study of the political orientation of English-speaking and French-speaking Canadians. He joined the McGill staff as sessional lecturer in 1952, and was, respectively, lecturer, and Assistant Professor before his appointment as Associate Professor in 1961. He received the Bachelor of Arts degree from McGill in 1950; the Master of Arts degree, in 1952; and the Ph. D. degree in 1958. He also studied at L'Institut d'Etudes Politiques and the University of Paris. A recognized authority on public personnel policy, he has published books and articles in learned journals in Canada and Great Britain. Professor Frankel is married to the former Miss Freda Schneyer, daughter of Mrs. Krayna Schneyer, of Montreal, and the late Max David Schneyer. Dr. Frankel is the son of Mrs. Rebecca Frankel, 650 Westinke Street, and the late Moses Frankel. He and his wife have two daughters: Miss Deborah Frankel; and Naomi, aged thirteen years; and a son, Daniel David, fourteen.

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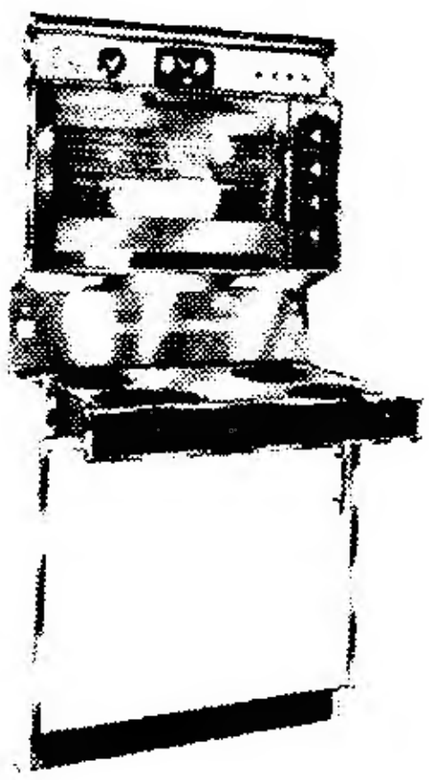
For the Cancer Research Society, Inc., membership dessert luncheon, and fashion show, held in the Grand Salon of the Queen Elizabeth Hotel, in Montreal, the committee was: seated, left, Mrs. Audrey Morris, 29 Cornwall Avenue, fashion co-ordinator, of Henry Morgan and Company Limited; Mrs. Norman Nalmark, 7920 Kingsley Road, social chairman; standing, left, Mrs. Morris Freeman, 4561 Fourth Street, Chomedey, special events; and Mrs. Irving Camlet, 2274 Mantha Street, membership chairman.

— Business and Industrial Photographers

Henri Michael, aged thirteen years, is the son of Mr. and Mrs. Fernand C. Bybelezer, 1459 Beverley Crescent, Montreal.

— Peri's Photo Inc.



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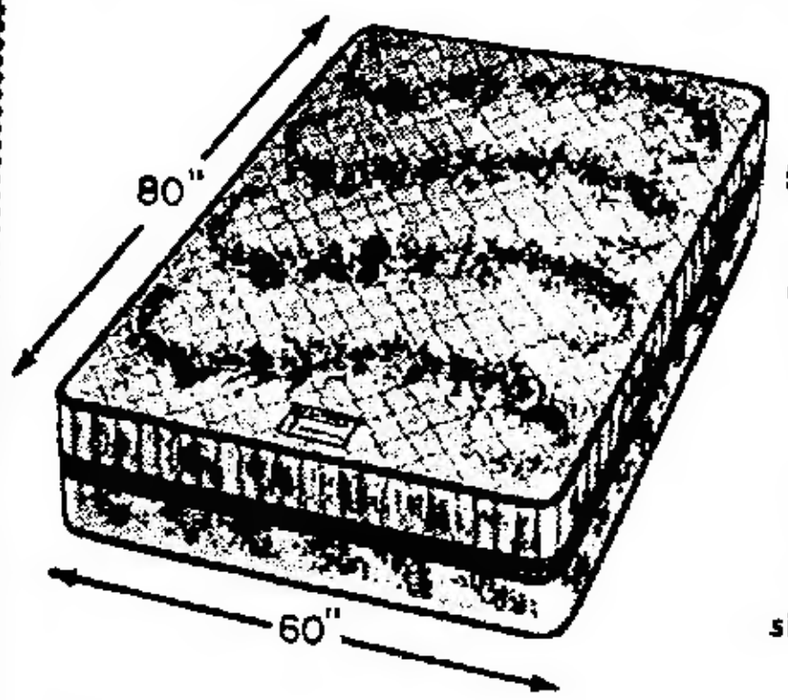

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Mrs. Marvin J. Wexler, 4780 Vezina Street, Montreal, left, is the former Miss Ronda Klein, daughter of Mr. and Mrs. Alex J. Klein, 5753 Smart Avenue. Mr. Wexler is the son of Mr. and Mrs. Sydney D. Wexler, 5736 Parkhaven Avenue.

— Hy Welt

Harry Yudin, 7059 Waverly Street, Montreal, right, is president of the National Garment Salesmen's Association. Mr. and Mrs. Yudin have three sons: Mark Yudin; Edward, aged eleven years; and Steven, seven. Mr. Yudin is a past Chancellor of Roosevelt Lodge, Knights of Pythias; and was a co-chairman of Combined Jewish Appeal. He served in the Army Dental Corps during the last world war. He was secretary of the Apparel Salesmen's Market, national treasurer, and national vice-president; and now takes over the presidency from William Deskin. Travelling in the Province of Quebec has made Mr. Yudin multi-lingual. He speaks English, French, Italian, Hebrew, and Yiddish with equal fluency. French-speaking members of the National Garment Salesmen's Association were delighted when he delivered his presidential acceptance speech in French as well as English.

— Jack Markow

Mrs. William J. Segal, 5565 Pinedale Street, Montreal, left, was convener for the eighteenth annual donor luncheon of the Shaare Zion Synagogue Sisterhood. She is a member of the Jewish General Hospital Ladies Auxiliary; and is on the board of directors of Camp Massad. Mr. and Mrs. Segal have four sons: Irwin Segal; Lorne, aged fourteen years; Eugene, twelve; and Donald, nine.

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Stephen, aged thirteen years, below, is the son of Mr. and Mrs. Abe Rozansky, 4101 Old Orchard Avenue, Montreal; brother of Judith, aged nine years; Charles, seven; and Sandra, five; grandson of Mrs. Ida Rozansky, 4115 Old Orchard Avenue, and the late Samuel Rozansky; and of the late Mr. and Mrs. Samuel Wisetberg, of Montreal.

— Drummond Photos

Morris, aged thirteen years, right, is the son of Mr. and Mrs. Maxwell Zaitlin, 4626 Mackenzie Street, Montreal; brother of Brian, eight years; grandson of Mrs. Fanny Zaitlin, of Syracuse, N. Y.; and the late Mr. and Mrs. Morris Zaitlin, of Montreal; and of the late Mr. and Mrs. Morris Marks, of Montreal.

Brian Leon, aged thirteen years, above, is the son of Mr. and Mrs. Abe Kutzin, 6259 Mountain Sights Avenue, Montreal; brother of Mrs. Stanley Clamen (Lorna), 5297 King Edward Avenue; and Miss Myra Kutzin; grandson of Mrs. Bessie Kutzin, 7561 L'Acadie Boulevard, and the late Michael Kutzin; and of the late Mr. and Mrs. Myer Kligman.

— Drummond Photos

Sheldon, aged thirteen years, right, is the son of Mr. and Mrs. Hyman Reisler, 540 Crevier Street, Montreal; brother of Rabbi D. Reisler, 1771 Beaubien Street; and of Issie Reisler, 4859 Mackenzie Street; grandson of the late Mr. and Mrs. Samuel Kaminsky; and of the late Mr. and Mrs. Rubin Reisler.

Robert, aged thirteen years, above, is the son of Mr. and Mrs. Gerald Weinper, 43 Barksdale Avenue, Toronto; brother of Fern, aged ten years; and Laurie, seven; grandson of Mr. and Mrs. Joseph Weinper, 99 Latimer Road; and of Jack Bernstein, 30 Kennard Road, Buffalo, N. Y.

— Horvath Photography

— Drummond Photos

— Perl's Photo Inc.

— Perl's Photo Inc.

Morris, aged thirteen years, right, is the son of Mr. and Mrs. Isaac Stern, 3858 Mackenzie Street, Montreal; brother of Miss Jenny Stern; grandson of the late Mr. and Mrs. Moisha Szternszus, of Poland; and of Boris Garfinkle, of Russia, and the late Mrs. Jenny Garfinkle.

— Perl's Photo Inc.

— Perl's Photo Inc.

Nyman, aged thirteen years, left, is the son of Mr. and Mrs. Abram Zylbering, 2021 Ward Street, Montreal; brother of Samuel, aged fifteen years; grandson of Mr. and Mrs. M. Diegach, 5140 St. Urbain Street; and of the late Mr. and Mrs. I. Zylbering, of Poland.

— Gregory Nudel

Michael, aged thirteen years, left, is the son of Mr. and Mrs. Isaac Unruch, 4990 Bessborough Avenue, Montreal; brother of Miss Bessie Unruch; grandson of Mrs. Toba Keidre, of Israel, and the late Meyer Feldman; and of the late Mr. and Mrs. N. Unruch, of Poland.

Marvin, aged thirteen years, above, is the son of Mr. and Mrs. Harry Gerson, 5030 Montclair Avenue, Montreal; his sister is Terry, aged nine; he is the grandson of the late Mr. and Mrs. Meyer Cohen; and of the late Mr. and Mrs. Louis Gerson; all of Montreal.

— David's Photo Studio

Daniel, aged thirteen years, left, is the son of Mr. and Mrs. N. Bilek, 6812 Wilderton Avenue, Montreal; brother of William Bilek; grandson of the late Mr. and Mrs. Isaac Flamendorf, of Poland; and of the late Mr. and Mrs. Issie Bilek, of Czechoslovakia.

Mr. and Mrs. Nathan Garnick, 19 West Grove Crescent, Toronto, are pictured with their son, Marshall, and their daughter, Miss Paula Garnick, on the occasion of Marshall's bar-mitzvah. He is the grandson of Mr. and Mrs. Meier Lurwish, 371 Lawrence Avenue West; and of Mr. and Mrs. Max Garnick, 4 Windley Crescent.

— Willy Lobel

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sincere best wishes to all of our friends

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SAINT JOHN, NEW BRUNSWICK

Maritimes Section

David Attis, left, son of Mrs. Minnie E. Attis, 86 Botsford Street, Moncton, N. B., and the late Jacob Attis, won for the second year in succession the "Best Actor Award" in the New Brunswick Drama Festival, for portraying the role of the Bandit, in the University of New Brunswick's prize-winning entry, "Rashomon". He is a third-year student at the University of New Brunswick, in Fredericton, N.B., Faculty of Arts. In 1964, he won the award of Best Actor for the role of Matthew Harrison Brady, in "Inherit The Wind". Mr. Attis made his stage debut with the University of New Brunswick Drama Society in their production of "The Diary Of Anne Frank", in which he played the role of Mr. Van Daan. He has been active with the Society as actor and stage manager. He managed the back scenes of "My Three Angels"; and "Inherit The Wind". Mr. Attis is an original member of "The Company Of Ten", which was formed at the Playhouse. He last appeared in "Little Lambs Eat Ivy". He is the brother of Morton Attis; Hilton, aged fifteen years; and Sanford, twelve; grandson of the late Mr. and Mrs. Louis Attis, of Moncton; and of the late Mr. and Mrs. Hirsh Attis, of Dorbiau, Lithuania.

Passover Greetings

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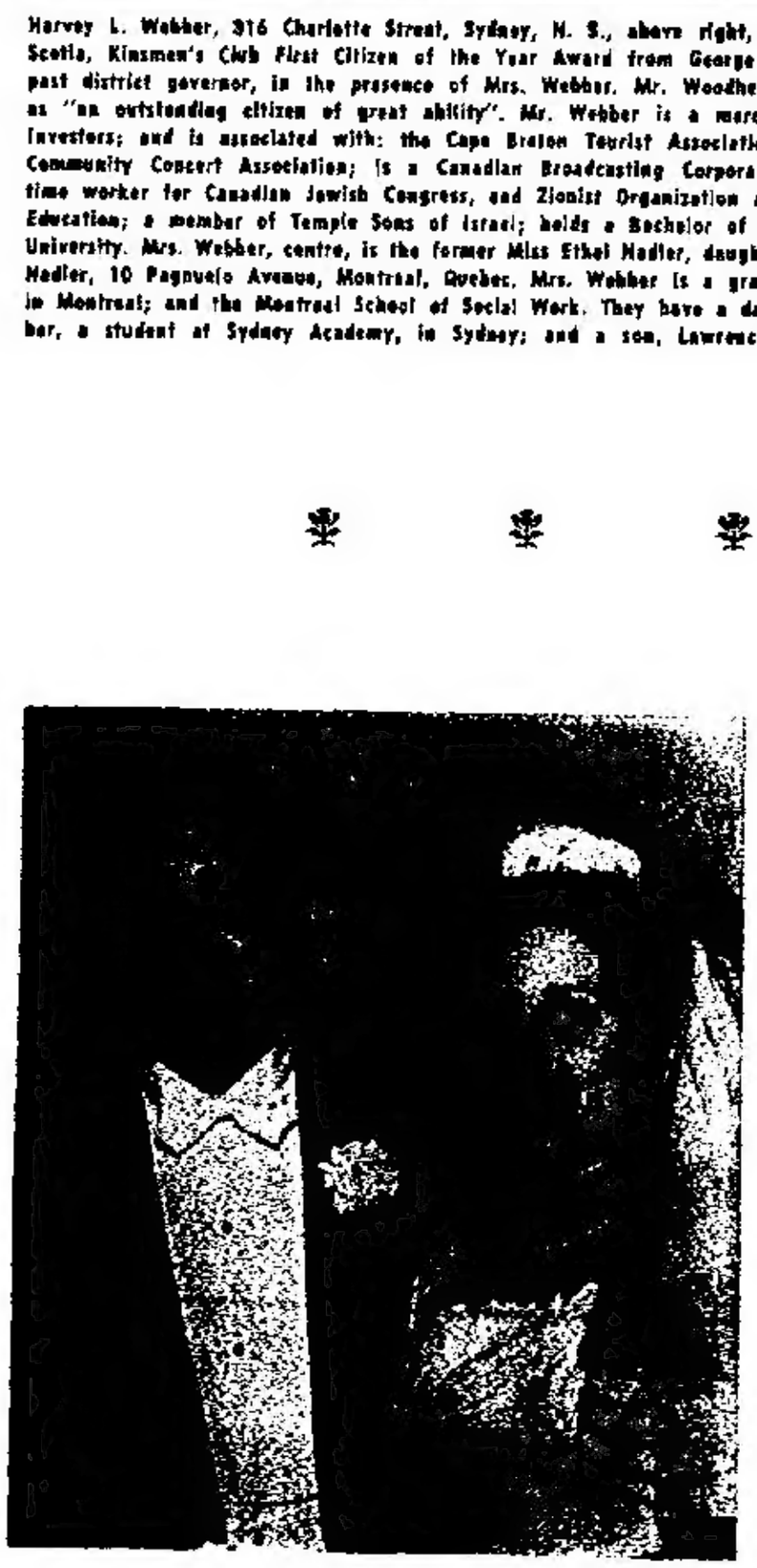
Mr. and Mrs. Louis Rozovsky, 6316 Pepperell Street, Halifax, N. S., below, celebrated their fiftieth wedding anniversary. They have a son, and daughter-in-law, Mr. and Mrs. Leon Roy, of Van Nuys, Calif.; and two sons-in-law, and daughters: Mr. and Mrs. Isaac G. Rockman (Sylvia), 6318 Pepperell Street; and Mr. and Mrs. E. D. Rabkin (Helen), of River Vale, N. J.; seven grandchildren: Robin Maria, aged thirteen years; and Michael Robert, three; children of Mr. and Mrs Leon Roy; Laila Jane Rockman, fourteen; Zoe Patricia, eleven; James Shawn, eight; Jonathan Paul, four; and Matthew Charles Rabkin, three.

Harvey L. Webber, 316 Charlotte Street, Sydney, N. S., above right, received the Sydney, Nova Scotia, Kinsmen's Club *First Citizen of the Year Award* from George Woodhead, left, Kinsmen's past district governor, in the presence of Mrs. Webber. Mr. Woodhead referred to Mr. Webber as "an outstanding citizen of great ability". Mr. Webber is a merchant; a director of Island Investors; and is associated with: the Cape Breton Tourist Association; Cape Breton Orchestra; Community Concert Association; is a Canadian Broadcasting Corporation commentator; a long-time worker for Canadian Jewish Congress, and Zionist Organization affairs; is on the Board of Education; a member of Temple Sons of Israel; holds a Bachelor of Law degree from Dalhousie University. Mrs. Webber, centre, is the former Miss Ethel Nadler, daughter of Mr. and Mrs. Joseph Nadler, 10 Pagnuelo Avenue, Montreal, Quebec. Mrs. Webber is a graduate of McGill University, in Montreal; and the Montreal School of Social Work. They have a daughter, Miss Marlene Webber, a student at Sydney Academy, in Sydney; and a son, Lawrence D., aged thirteen years.

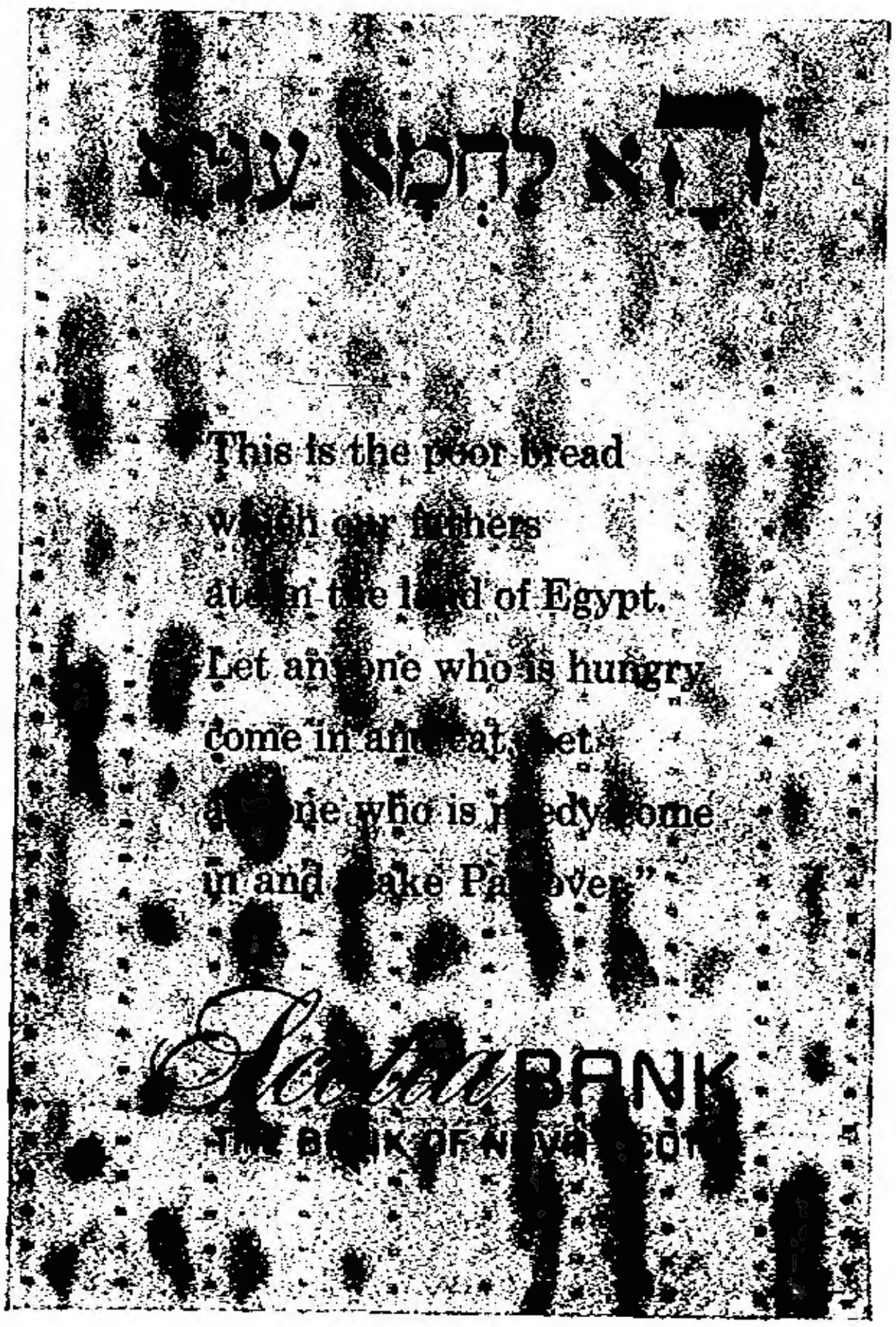
Irwin Burl, aged thirteen years, below, is the son of Mr. and Mrs. Joseph Y. Nadler, 729 Stuart Avenue, Montreal; brother of Allan, aged eleven years; and Pamela, seven and one-half; grandson of Mr. and Mrs. Harry N. Nadler, 5940 Decelles Avenue, and of the late Mrs. Pasha Bessie Nadler; and of Mr. and Mrs. David Joselofsky, of Miami, Florida.

— Freiman's Photo



Mrs. Lawrence Irwin Green, 5785 Trinity Avenue, Montreal, Quebec, left, is the former Miss Karen Marlene Arron, daughter of Mr. and Mrs. Charles Arron, 1742 Beech Street, Halifax, N. S. Mr. Green is the son of Mr. and Mrs. Henry Green, 5556 Randall Avenue, Montreal. Mrs. Green is a graduate of the School of Dental Hygiene at Dalhousie University.

— Wright's Photo


This is the poor bread
at in the land of Egypt.
Let anyone who is hungry
come in and eat, let
anyone who is needy come
in and make Passover."
Toronto BANK

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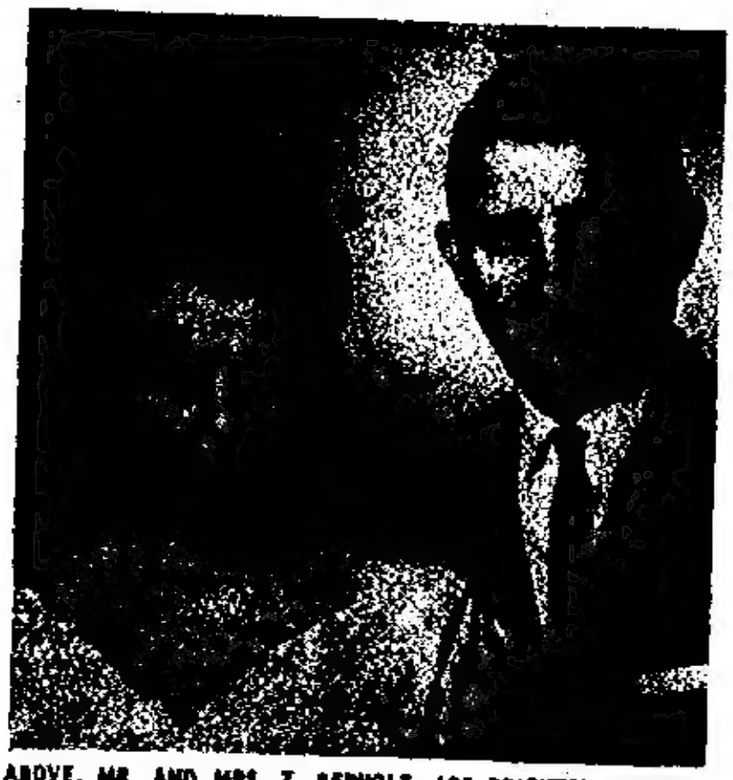
BELOW, MR. AND MRS. M. FLINT, 318 WINONA DRIVE, TORONTO.

ABOVE, MR. AND MRS. B. GOLDGLAS, 43 AUSTIN TERRACE, TORONTO.



ABOVE, MR. AND MRS. Z. BERHOLZ, 198 BRIGHTON AVENUE, TORONTO.

BELOW, MR. AND MRS. N. MARKOWITZ, 1668 BATHURST STREET, TORONTO.

LEFT, MR. AND MRS. B. HOCHMAN, 76 BROOKVIEW DRIVE, TORONTO.

ABOVE, MR. AND MRS. A. SIMBLECH, 5 AUBURN AVENUE, TORONTO.

RIGHT, MR. AND MRS. H. SMILY, 1942 DAVENPORT ROAD, TORONTO.

BELOW, MR. AND MRS. I. KOZLOWSKI, 42 BEAVER VALLEY ROAD, TORONTO.

ABOVE, MR. AND MRS. B. NEWMAN, 391 WINONA DRIVE, TORONTO.

ABOVE, MR. AND MRS. A. APPLEBAUM, 55 WESTDALE ROAD, TORONTO.

THE BELLEVILLE JEWISH COMMUNITY

(Continued from Page Eleven)

leadership as well as the rank and file of such worthy institutions as Rotary, Kiwanis, Kinsmen, Lions, Hospital Board, City Council, Chamber of Commerce, Children's Aid Society, Golf and Country Club, Curling Club, Theatre Arts and many other civic and community Boards and Commissions. This contribution to the general welfare of our City has made even better members of our own group and has led to a relationship between the Jewish Community and their brothers of all faiths that is to be cherished dearly, and that may well be an example to be emulated by other, less fortunate communities.

A Community alive to its future must be interested in its past. Our past is preserved in the principles of the original founders of the Belleville Jewish Congregation, and we pay humble tribute to the memories of those former members of our Congregation who are no longer with us. They strove, under trying circumstances, to leave for us a heritage of which we could be proud. We are proud, and shall ever be proud of the foundations that were laid for us by those who came before us. We shall always revere the memory of those who once gathered themselves together in the presence of God, and gave life to the words, "Sons of Jacob Congregation of Belleville."

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Maritimes Section

Mrs. S. Sable, of Glace Bay, N.S., visited her son-in-law, and daughter, Mr. and Mrs. Nathan Friedman, of Montreal, Quebec, to be present at the luncheon of their daughter, Miss Susan Friedman, the fiancee of Fred Lipes, son of Mr. and Mrs. Louis Lipes, of Montreal.

Mrs. S. Rubin, of Moncton, N.B., visited her sister, Miss Helen Fine, of Montreal, Quebec.

Mrs. Harry Lampert, of Moncton, N. B., visited her mother, Mrs. Abraham Louis, of Montreal, Quebec.

Mr. and Mrs. W. Broidy, of Pictou, N. S., were in Montreal, Quebec, for the marriage of Miss Harriet Joy Caplan, daughter of Mr. and Mrs. Joseph Caplan, to Martin Kimmel, son of Mr. and Mrs. David Kimmel, of New York, at Shaar Hashomayim Synagogue.

The engagement of Miss Doreen Brown, daughter of Mrs. Mary Brown, of Montreal, Quebec, and the late Irving Brown, to Gerald Y. Green, son of Dr. and Mrs. Arthur Green, of Glace Bay, N. S., is announced. Mr. Green is a graduate of McGill University, in Montreal, with the Bachelor of Arts degree; also a graduate of the University of Montreal, in Montreal, Faculty of Law; and did post-graduate work at the London School of Economics, in London, England.

Dr. and Mrs. Arthur Green, of Glace Bay, N. S., visited Mrs. Mary Brown, of Montreal, Quebec. Their son, Gerald Y. Green, is the fiance of her daughter, Miss Doreen Brown.

Halifax Women's Ort met at the home of Mrs. Frank Zebberman, 940 Robie Street, Halifax. Mrs. J. Barney Goldhar, of Toronto, Ont., national program chairman, conducted a workship. Conveners were: Mesdames Saul Garson, 100 Isleville Street; and David Sherman, 6571 Norwood Avenue. At another meeting Mrs. Semon G. Jacobson, 1669 Larch Street, was hostess.

Mr. and Mrs. Nathan Kasner, of Edmundston, N. B., spent a month in Miami Beach, Florida; and visited their son, Charles Kasner, and daughter, Miss Carole Kasner; students at McGill University, in Montreal, Quebec.

Avrum Brym, of Saint John, N. B., visited Mr. and Mrs. Abram Zylbering, of Montreal, Quebec.

Mr. and Mrs. J. Mintz, of Halifax, N. S., were in Toronto, Ont., for the bar-mitzvah of their grandnephew, David Jay, son of Mr. and Mrs. Charles H. Mekler, who was called to the Reading of the Law, at Bnai Israel Beth David Synagogue.

Mrs. J. Barney Goldhar, of Toronto, Ont., chairman of the national committee of Women's Canadian Ort, was in Halifax, N. S., to conduct an Ort workshop. Mrs. H. Newman, 5810 Chain Rock Drive, was hostess at a meeting at her home.

Mrs. Isadore Rothstein, of Montreal, Quebec, visited her son-in-law, and daughter, Mr. and Mrs. Isidore Zaichick, of Edmundston, N. B.

Mr. and Mrs. Nathan Kasner, of Edmundston, N. B., spent ten days in Montreal, Quebec; and in Cornwall, Ont.

Shaar Shalom Synagogue, of Halifax, Nova Scotia, had Mrs. Arnold Feder, 376 Franklyn Street, soprano, as soloist at a concert of Jewish music in observance of Jewish Music Month. Mrs. Feder conducted the Shaar Shalom choir in four songs.

Dr. and Mrs. M. M. Davis, 6452 Jubilee Road, Halifax, N. S., spent a holiday in Jamaica, W. I.

Mrs. Jennie Smilestein, of Montreal, Quebec, is spending Passover with her son-in-law, and daughter, Mr. and Mrs. Ben Friedman, and Franceen, and Frank, of Sydney, N. S.

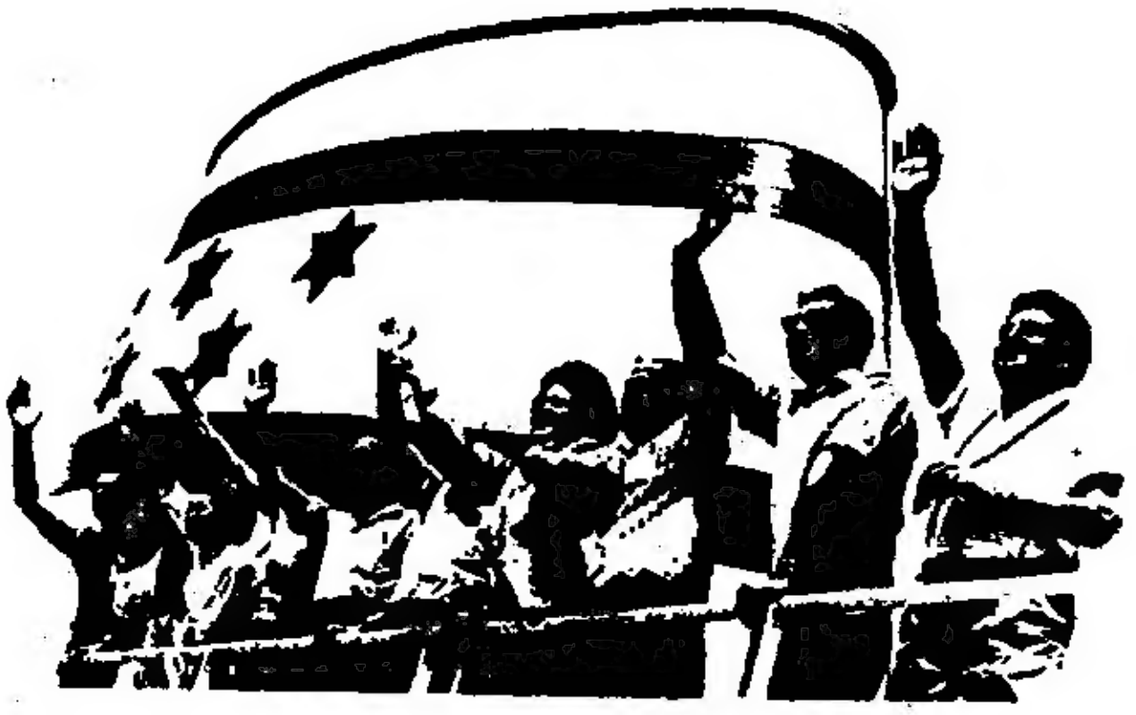
Mrs. J. Barney Goldhar, of Toronto, Ont., chairman of the national committee of Women's Canadian Ort, was a guest at an executive Ort meeting at the home of Mrs. Herbert Rosen, 911 Greenwood Avenue, Halifax, N. S.

Born, to Mr. and Mrs. Gordon Robert Fischel (nee Marlene Zelda Budovitch, formerly of Fredericton, N.B.), of Toronto, Ont., on April 1, at New Mount Sinai Hospital, a daughter, Lisa Beth; granddaughter of Mr. and Mrs. Samuel Budovitch, 143 Charlotte Street, Fredericton, N.B.; and of Mr. and Mrs. Rudolph G. Fischel, of Montreal, Quebec.

Mr. and Mrs. Suky Matorin, of Halifax, N.S., spent their wedding trip in Ste. Agathe, Quebec. Mrs. Matorin is the former Miss Norma Lynn Margolian, daughter of Mrs. Pearl Margolian, of Yarmouth, N.S., and the late Joseph Margolian. Mr. Matorin is the son of Mrs. Rose Matorin, of Halifax, formerly of Montreal, Quebec, and the late Louis Matorin.

Mrs. Samuel Budovitch, 143 Charlotte Street, Fredericton, N.B., is visiting her son-in-law, and daughter, Mr. and Mrs. Gordon Robert Fischel, and new-born daughter, Lisa Beth, of Toronto, Ont.

You belong



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Maritimes Section

MATORIN-MARGOLIAN

The marriage of Miss Norma Lynn Margolian, daughter of Mrs. Pearl Margolian, of Yarmouth, N.S., and the late Joseph Margolian, to Suky Matorin, son of Mrs. Rose Matorin, of Halifax, N.S., formerly of Montreal, Quebec, and the late Louis Matorin, was solemnized at the Lord Nelson Hotel, in Halifax, on Sunday, January 17, at half-past five o'clock, by Rabbi Isaac Freidman. The bride was given in marriage by her brother-in-law, Bernard Sidler. She wore a fitted, champagne-coloured gown; trimmed with sequins, pearls, and crystals. The bodice had a scalloped neckline, and three-quarter-length sleeves; and the full skirt finished in a long train. Her tulle illusion veil was attached to a satin, beaded hair-bow; and she carried a bouquet of white orchids. She had her sister, Mrs. Bernard Sidler, as matron of honour. She wore a turquoise-blue, brocaded gown; trimmed with crystals, and sequins. She had a matching hat; and carried a cascade bouquet of white Shasta daisies. Sidney Matorin was his brother's best man. Miss Danna Dodge sang "Because". White and turquoise-blue carnations, chrysanthemums, and pom-poms, were the wedding flowers. An orchestra played. Afterwards, a reception was held at the Lord Nelson Hotel. Mrs. Margolian, mother of the bride, wore a mink-brown, lace gown, set over beige satin; appliqued with crystals, and seed-pearl-beads. Her hat matched it. Mrs. Matorin, mother of the groom, wore a turquoise-blue, lame gown; with a matching hat. Each had a corsage of Tea roses. Mr. and Mrs. Suky Matorin spent their wedding trip in Ste. Agathe, Quebec. The bride travelled in a blue, boucle suit, trimmed with lace embroidery; with a camel-hair coat; and a beige hat; and corsage of white orchids. They have taken up residence in Halifax, N.S. In Halifax, for the marriage were: Mr. and Mrs. Bernard Sidler, of Truro, N.S., brother-in-law, and sister of the bride; Mrs. Saul Jaslow, of Los Angeles, Calif.; Mrs. Samuel Alkana, of New York; sisters of the groom; and Mr. and Mrs. Manuel Siegel, 6292 McLynn Avenue, Montreal, Quebec, uncle, and aunt of the groom; and Mr. and Mrs. George Beiner, of Yarmouth.

Mr. and Mrs. Louis Rozovsky, 6316 Pepperell Street, Halifax, N.S., celebrated their fiftieth wedding anniversary, at a family dinner-dance, at the Admiral Beatty Hotel, in Saint John, N.B., given by their children. Forty guests were present. They have a son, and daughter-in-law, Mr. and Mrs. Leon Roy, of Van Nuys, Calif.; and two sons-in-law, and daughters: Mr. and Mrs. Isaac G. Rockman (Sylvia), 6318 Pepperell Street, Halifax; and Mr. and Mrs. Eli D. Rabkin (Helen), of River Vale, N.J.; seven grandchildren: Robin Marla, aged thirteen years; and Michael Robert, three; children of Mr. and Mrs. Leon Roy; Laila Jane Rockman, aged fourteen years; Zoe Patricia, aged eleven years; James Shann, eight; Jonathan Paul, four; and Matthew Charles Rabkin, three. Dr. E. R. Davis, of Saint John, N.B., their nephew, was toastmaster. H. Rozovsky, of Toronto, Ont., nephew of Mr. Rozovsky, who as a young boy attended their wedding, was master of ceremonies. Laila Jane conducted the candle-lighting ceremony. Congratulatory messages were read from Premier Robert L. Stanfield, of Nova Scotia; and Attorney General Richard A. Donahoe. Out of town guests present were: Mr. and Mrs. Leon Roy; Mr. and Mrs. Isaac G. Rockman, and Laila Jane; Mr. and Mrs. Eli D. Rabkin, and Zoe Patricia, and James Shann; Mr. and Mrs. I. Ellman, Mrs. I. Ellman, of Fredericton, N.B.; Mrs. J. Marks, of Moncton, N.B.; Dr. and Mrs. J. Chalouh, of Montreal, Quebec; and Mrs. Sonya Borovay, of Levittown, New York. Mr. and Mrs. A. Rozovsky, brother, and sister-in-law, of Mr. Rozovsky; Mr. and Mrs. H. Davis, and Mr. and Mrs. M. Paikowsky; all of Saint John, N.B., entertained the guests from out of town.

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PASSOVER DICTIONARY

By Asher Block

ADDIR HU–A hymn in the Passover eve Seder Service, ending with the refrain BIMHERAH ("Speedily"). It is a prayer to God to hasten the rebuilding of the Temple in Jerusalem.
Addir Hu is composed of a series of adjectives, in praise of God, arranged in alphabetic acrostic. It is one of the most popular hymns in the Haggadic repertoire.

AFIKOMAN–Literally, "dessert" –an Aramaic expression for "remove the food."
During the early part of the Seder Service the "Middle" Matzah (of the three on the Seder dish) is broken in two; one half remaining on the table, the other set aside as the AFIKOMAN or dessert, for the end of the meal. This was done originally to assure that some matzah be left with which to end the meal as it began.
It has become customary to hide the Afikoman during the meal and service. The child finding it demands a handsome reward for its release.

A'HARON SHEL PESACH – "The last (8th) day of Passover." Biblically, Passover should last for but seven days. However, because of certain uncertainties and complications of the Jewish calendar in their time, the Rabbis added an extra day to the major holidays "to make sure." (Space will not permit adequate explanation). That innovation has become accepted as Jewish law to this day. In Palestine, where this addition was originally unnecessary, they still celebrate only seven days.

The traditional way to make a Seder

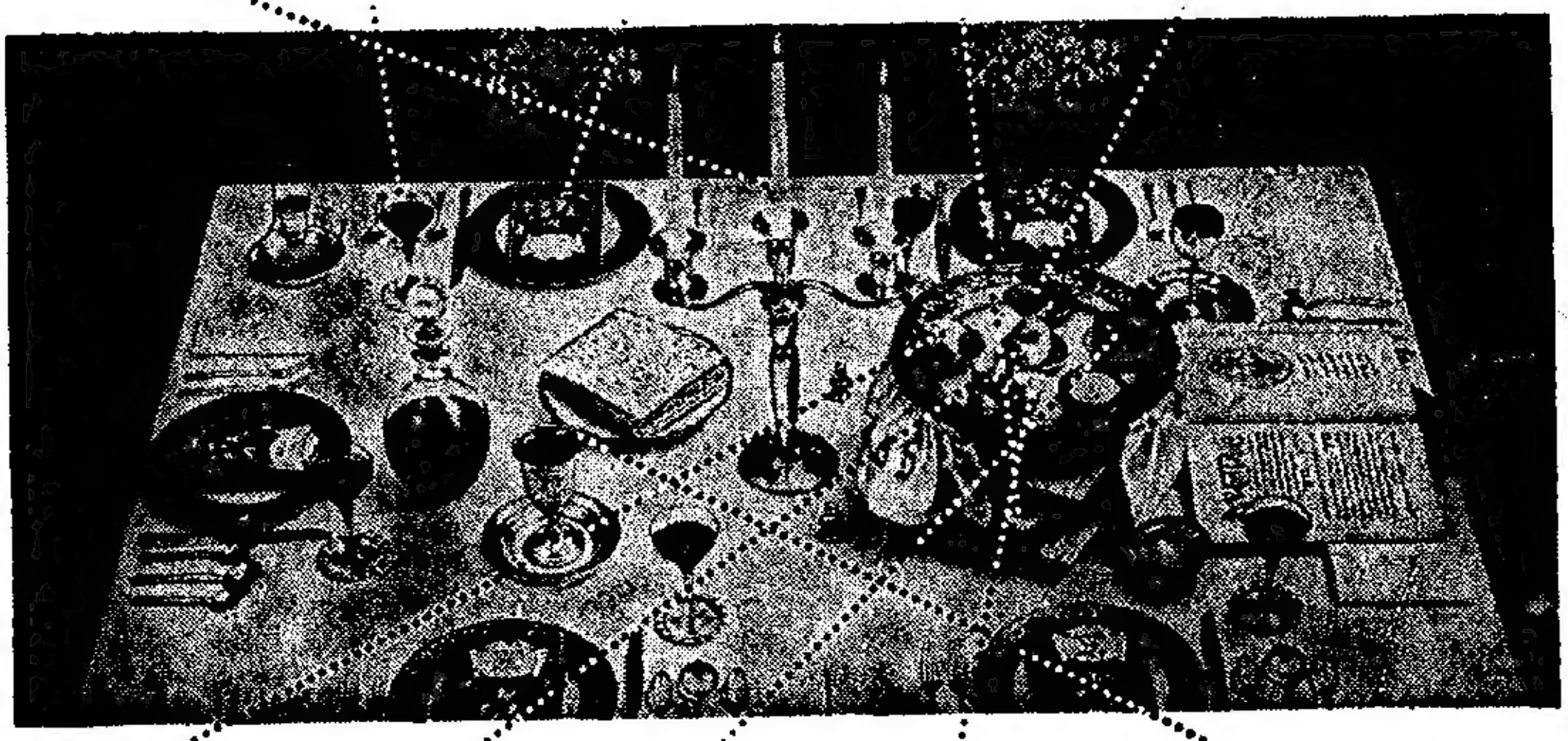
1 **CANDLES** are lighted by the mother of the house to usher in the festival of Passover. The benediction which she pronounces over the candles gives a religious meaning to this simple act. An abundance of light symbolizes joy and festivity, and the soft candle-glow adds an aura of spirituality to the Seder table.

2 **A CUP OF WINE** is placed at each table setting. The sanctification of the Holiday is pronounced over the first cup. Three additional cups are drunk during the course of the Seder, making a total of four, to symbolize the four expressions of the Lord's promise to redeem the children of Israel and deliver them from bondage.

3 **THE HAGGADAH** (literally "the telling") contains the complete Seder ceremonies in their prescribed order *(seder)*. The first part of the book, concerned mainly with the story of the Jews' deliverance from Egypt, is read before the meal. After dinner follows the second portion consisting of prayers of praise and thanks to the Almighty.

4 **MATZOH** represents the "bread of affliction" eaten by the Jews in Egypt, and also the bread that had to be baked during their hasty flight when there was no time for leavening. Three *matzot* are placed in the Seder tray. Half the middle *matzoh*, saved for the *Afikomon* (dessert), is playfully "stolen" by a child and ransomed for a prize.

5 **THE Z'ROAH,** a roasted shank bone, is placed on the Seder tray. It represents the ancient sacrifice of the Paschal lamb *(Pesach)* which had to be eaten roasted. *Pesach*, the Hebrew name for Passover, also refers to the Lord's passing over *(posach)* the Jewish homes during the plague visited upon the Egyptian first-born.



6 **THE BEITZAH,** a roasted EGG placed left of the *Z'roah*, symbolizes the required offering brought on all festivals in the Temple. The egg, while not itself sacrificed, is used in the Seder as it is the Jewish symbol of mourning (in this case for the loss of the Temple where the sacrifices were brought).

7 **THE MAROR** or "bitter herbs" (usually horseradish) is placed in the middle of the tray and symbolizes the Jews' bitter suffering under the Egyptian yoke. Directly below is the *Chazereth*, another piece of bitter herbs, commemorating the custom of eating *Maror* sandwiched between two pieces of *Matzoh*.

8 **THE CHAROSET,** placed beneath the *Z'roah*, is a mixture of chopped apple, nuts, cinnamon, and wine designed to look like the mortar used by the Jews in building the palaces and pyramids of Egypt during centuries of forced labor. Before the *Maror* is eaten, it is dipped into the *Charoset*.

9 **THE KARPAS,** a piece of parsley or lettuce placed to the left of the *Charoset*, symbolizes the meager diet of the Jews in Egyptian bondage. It is dipped into salt water in remembrance of the tears they shed in their misery. The *Karpas* also signifies Springtime, the season of Passover.

10 **THE CUP OF ELIJAH,** filled with wine, is kept on the table throughout the Seder in the hope that the Prophet Elijah may appear as a messenger of the Almighty and announce the coming of the Messiah. Thus, in the midst of their memories of the past, the Jews look forward to the day of universal peace, love, and brotherhood.

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A'haron Shel Pesach is one of the days in the Jewish calendar when YISKOR (memorial prayer for the dead) is recited.

ARBA KOSOT ("Four Cups") Jewish tradition (PES. 10:1) prescribes that even the poorest man in Israel should have no less than four cups of wine for the Seder Service. If he cannot afford it, it is the obligation of the community to provide him with it (See MO'OS HITTIM). The Number "four" in this instance, is symbolic of the four expressions of deliverance found in EXODUS 6:6-7. "I am the Lord and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage, and I will redeem you with an outstretched arm . . . and will take you to me for a people."

BEDIKAT HAMETZ "The search for leaven," since the Torah orders that no bread ("hametz") shall be seen or found in one's possession during the week of Passover. The Rabbis made the provision that a systematic "clean-up" take place on the eve of, that is, the night preceding, Erev Pesach (14th of Nisan). Traditionally, the "search" is performed by candle light. Before beginning, the father of the household says: "Blessed be thou . . . King of the universe, who has commanded us to remove all leaven."
To be assured that the blessing be uttered in truth, it had become customary to first deposit pieces of bread in various nooks of the house, and then make the rounds to collect them. (See BIUR and MECHIRAT HAMETZ).

BIUR HAMETZ—"Burning of the leaven." The prohibition against using or enjoying "hametz" becomes effective at noon on the 14th of Nisan, and as an extra precaution the Rabbis set ten o'clock in the morning as the "deadline." At this time, the crumbs of bread that had been gathered the night before are to be burned, to be removed completely from sight.
But since all the leaven in one's possession ought not logically to be burned, the remainder is "sold" so as to be out of one's possession. (See MECHIRAT HAMETZ).

BLOOD ACCUSATION—The accusation that Jews use Christian

Seder Ritual of Remembrance

FOR THE SIX MILLION JEWS WHO PERISHED AT THE HANDS OF THE NAZIS AND FOR THE HEROES OF THE GHETTO UPRISINGS

Perform this Ritual
after the THIRD *of the Four Ceremonial Cups,*
just before the door is opened
for the symbolic entrance of the Prophet Elijah.
All rise,
and the leader of the Seder recites the following:

בְּלֵיל שִׁמּוּרִים זֶה נֶעֱלָה בִּדְחִילוּ וּרְחִימוּ אֶת זָכָר שֵׁשֶׁת מִלְיוֹנֵי אַחֵינוּ בְּנוֹלַת אֵירוֹפָּה, אֲשֶׁר נִסְפּוּ בִּידֵי עָרִיץ וְטוֹיֵד אֲשֶׁר הֵרַע לְעַמֵּנוּ שִׁבְעָתַיִם מִפַּרְעֹה.

וְזֶה דָּבָר הָעָרִיץ לִשְׁלִיחֵי מְזִמָּתוֹ: לְכוּ וְנַכְחִידֵם מִגּוֹי וְלֹא יִזָּכֵר שֵׁם יִשְׂרָאֵל עוֹד. וַיְהִרְגוּ תְּמִימִים וּטְהוֹרִים, אֲנָשִׁים וְנָשִׁים וְטַף, בְּאֵשׁ־דְּעֵל וּבְמִשְׁרְפוֹת־כִּבְשָׁן. וְלֹא נִרְבָּה לְסַפֵּר בְּרֹעַ מַעֲלֵיהֶם פֶּן וְנַחֵל אֶת צֶלֶם אֱלֹהִים אֲשֶׁר בּוֹ נִבְרָא הָאָדָם.

וּפְלֵטַת עַמֵּנוּ בַּגֶּטָאוֹת וּבְמַחֲנוֹת־הַהַשְׁמֵד מָסְרוּ נַפְשָׁם עַל קִדּוּשׁ הַשֵּׁם. וְרַבִּים מֵהֶם לָבְשׁוּ רוּחַ גְּבוּרָה וַיִּתְקוֹמְמוּ עַד הָרְשָׁעִים וַיַּפִּילוּ בָּהֶם חֲלָלִים. וּבְלֵיל הִתְקַדֵּשׁ תַּג הַפֶּסַח קָמוּ שְׂרִידֵי הַגֶּטּוֹ בְּוַרְשָׁה וַיִּלָּחֲמוּ עִם הַטְּמֵאִים בִּיהוּדָה הַמַּכַּבִּי בְּשָׁעָתוֹ. הָאֲהוּבִים וְהַנְּעִימִים בְּחַיֵּיהֶם וּבְמוֹתָם לֹא נִפְרְדוּ וְאֶת כְּבוֹד יִשְׂרָאֵל עַל נָס הֵרִימוּ.

וּמִשַּׁעֲמֵק פָּתְחוּ הַקְּרוֹשִׁים אֶת פִּיהֶם בְּשִׁירַת אֲנִי מַאֲמִין בְּבִיאַת הַמָּשִׁיחַ.

All sing ANI MAAMIN *("I Believe"),*
the song of the martyrs in the ghettos and liquidation camps:

אֲנִי מַאֲמִין בֶּאֱמוּנָה שְׁלֵמָה בְּבִיאַת הַמָּשִׁיחַ:
וְאַף עַל פִּי שֶׁיִּתְמַהְמֵהַּ, עִם כָּל זֶה אֲנִי מַאֲמִין!

English rendition of the Hebrew:

On this night of the Seder we remember with reverence and love the six millions of our people of the European exile who perished at the hands of a tyrant more wicked than the Pharaoh who enslaved our fathers in Egypt. Come, said he to his minions, let us cut them off from being a people, that the name of Israel may be remembered no more. And they slew the blameless and pure, men and women and little ones, with vapors of poison and burned them with fire. But we abstain from dwelling on the deeds of the evil ones lest we defame the image of God in which man was created.

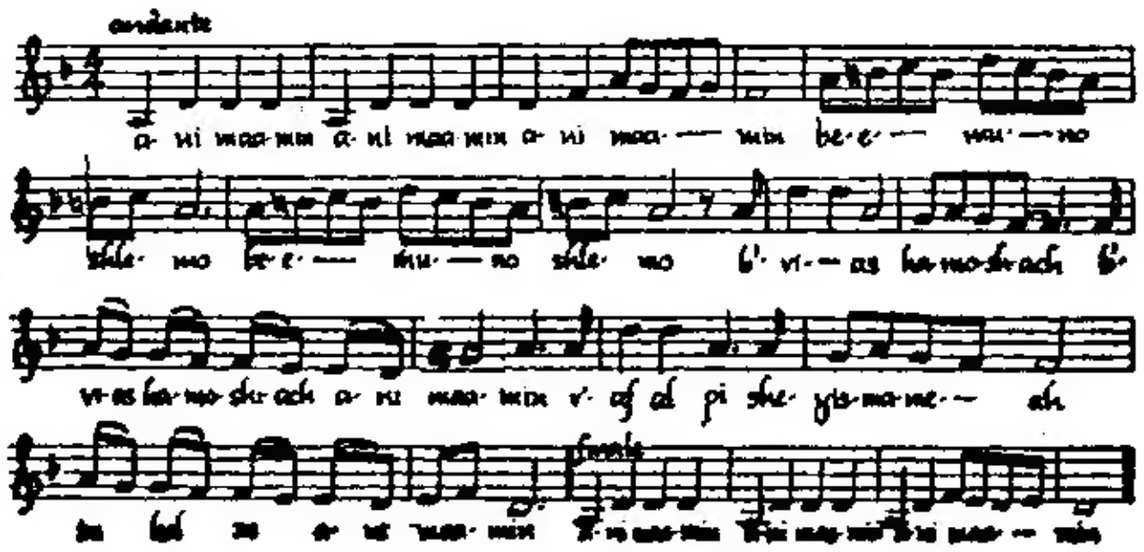
Now, the remnants of our people who were left in the ghettos and camps of annihilation rose up against the wicked ones for the sanctification of the Name, and slew many of them before they died. On the first day of Passover the remnants in the Ghetto of Warsaw rose up against the adversary, even as in the days of Judah the Maccabee. They were lovely and pleasant in their lives, and in their death they were not divided, and they brought redemption to the name of Israel through all the world.

And from the depths of their affliction the martyrs lifted their voices in a song of faith in the coming of the Messiah, when justice and brotherhood will reign among men.

All sing ANI MAAMIN *("I Believe"),*
the song of the martyrs in the ghettos and liquidation camps

I believe with perfect faith in the coming of the Messiah:
And though he tarry, none the less do I believe!

ANI MAAMIN
("I Believe")


andante
A- ni maa- min A- ni maa- min A- ni maa- min be-e- mu- no
sh'le- mo be-e- mu- no sh'le- mo B'vi- as ha- mo- shi- ach B'
vi- as ha- mo- shi- ach A- ni maa- min v'- af al pi she- yis- ma- mey- ha
f
im kol ze a- ni maa- min

A-ni ma-a-min be-e-mu-no sh'le-mo
B'vi-as ha-mo-shi-ah, v'af al pi
She-yis-ma-mey-ha, im kol ze a-ni ma-a-min.

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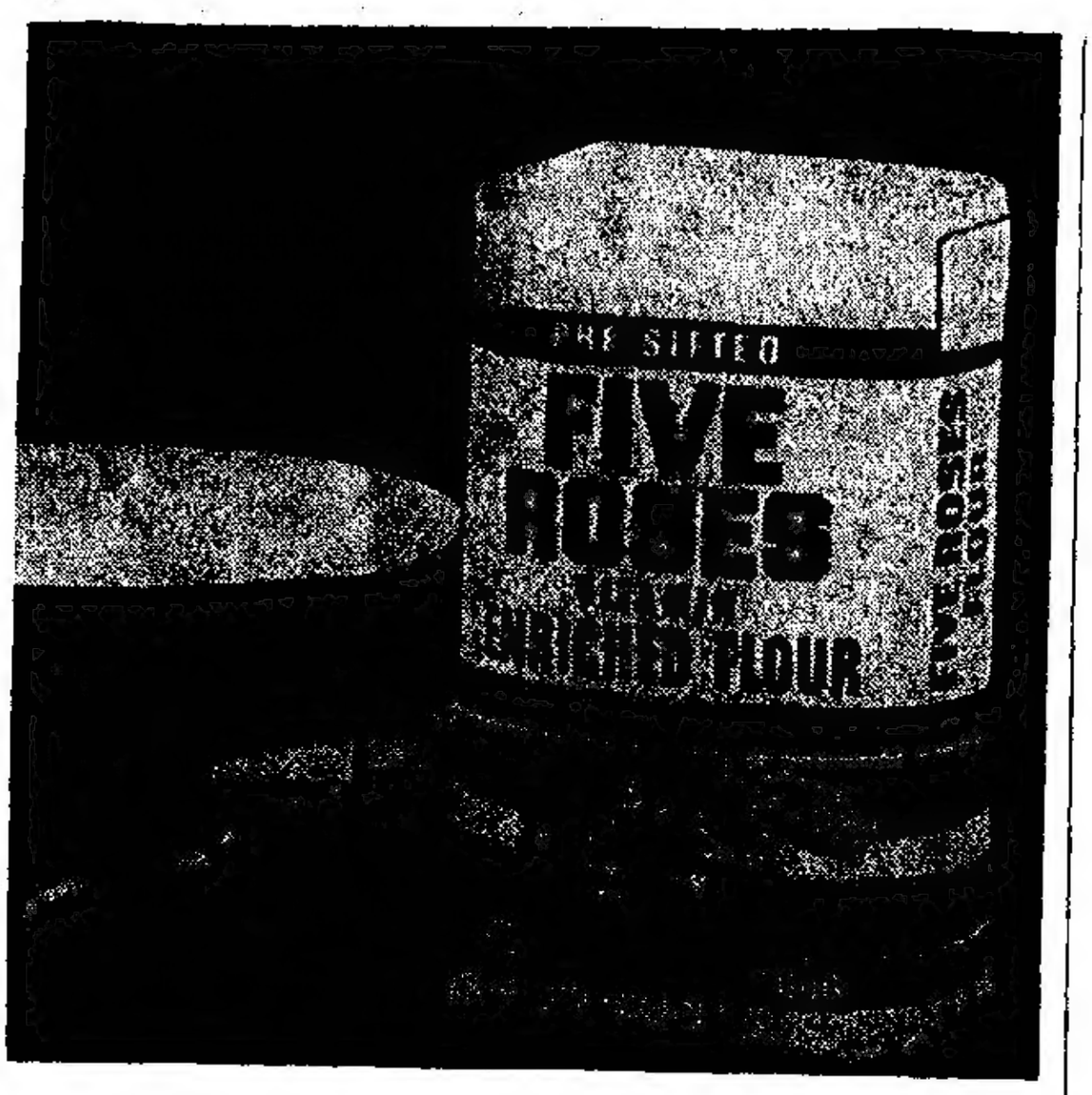

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blood in connection with their (Passover) ritual.

A certain Greek author, in his day, wrote: "Every seven years the Jews catch a stranger, whom they offer as a sacrifice, killing him by tearing his flesh into shreds." The first outright accusation came in 1144—the case of St. William of Norwick. In December, 1235, some children were found murdered near the city of Fulda. The Jews were accused, and thirty-four Jews and Jewesses were slaughtered by the Crusaders. The cases that recurred throughout the centuries and in almost every corner of Europe are, oh, much to numerous and much too nauseating to mention. (The Jewish Encyclopedia gives a long list of them). No one is quite certain of the origin of the blood accusation. Certainly, Jewish life lends no basis. The Bible and the Talmud are most vigorous in their insistence that blood is "forbidden and defiling". It seems that the matzah and its peculiar preparation aroused the suspicion of the Christians. (They no doubt compared it to their "wafers" at communion, as having some mysterious power of atonement). The red wine, used at the Seder, may also have served as a pretext for them.

The real basis, however, most probably lies in the deep-seated prejudice against the Jews, which generally has little difficulty in finding an outlet. This outlet was a good as any, and seemed very appropriate for Easter time.

The Emancipation began to bring about better understanding between Jew and Christian, and though the last "public accusation" occurred as late as 1900, it is hoped that such things are matters of ancient history—at least in civilized countries.

CUP OF ELIJAH ("KOS SHEL ELIYAHU"). Jewish tradition has many legends regarding the Prophet Elijah. One is that his spirit often returns to earth to bring happy tidings or to forewarn against evil. It is in the spirit of this legend that a special cup of wine is set aside for this "visitor." At one point in the Seder, the door is opened wide for this entrance, with the greeting BARUCH HABA ("Blessed be he who comes"). It is hoped that Elijah brings with him the message of Jewish redemption.

DAYENU—One of the popular songs of the Haggadah. The theme of it is the recurring thought: even if God had but freed us from Egypt and had not granted us the Torah . . . the manna . . . etc.—DAYENU! "It would have sufficed!"

DIPPING—One of the questions which a youngster asks at the Seder has to do with "the two dippings." We must confess that in this instance the question is perhaps better than the answer. At one time, the parsley is dipped into salt water; at another time the maror is dipped into haroset. The "haroset" recalls the mortar and drudgery of Egypt. The salt water may represent the water of the Red Sea and the miracle associated with it, or as someone interestingly suggested, it suggests the "tears" which Jews shed in bondage. After all, it is often the meaning we lend to a thing that really counts.

ECHOD MI YODEA — "Who knows One?" This is the beginning of a Passover song, constructed as a series of questions and answers. "Who knows two . . . three . . . etc." follows. The answers are taken from Jewish life. "God is one." "The tablets of the Decalogue are two," etc. The numbers run to thirteen.

EGG — One of the items on the Seder dish. The egg, in its smooth roundness, is supposed to symbolize life eternal.

It also represents the free-will sacrifice (the HAGGIGAH) which visitors usually offered in the Temple (in addition to the paschal lamb).

EREV PESACH — "The eve of Passover," or more correctly, the day preceding Passover (14th of Nisan). It is on this day that all leaven is to be burned or sold.

EXODUS—A Latin term meaning "going out." It is the name given the second of the five Books of Moses, since that book deals largely with the story of how the Jews went out of Egypt.

FOUR SONS—In the Haggadah there are descriptions of four different kinds of sons, representing four attitudes toward religion.

1. The WISE (or studious)

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SON, who inquires and seeks to be informed.
2. THE WICKED (or skeptical) SON, who mocks at the entire service.
3. The SIMPLE SON, who is "indifferent" to the whole affair.
4. And last, HE WHO DOES NOT ASK, but waits to be told, and then acts.
This interesting presentation of four Seder characters comes from the Jerusalem Talmud (PES. 344).

HAD GADYA—A song in Aramaic, recited at the very end of the Seder Service.
The Had Gadya is an old Jewish nursery-rhyme borrowed from a popular German ballad. Many commentators, however, both Jewish and Gentile, were not content with this prosaic origin, and proceeded to discover hidden motives in this song. Some, for a time, saw in it an allegorical expression of the old judicial principle of punishment: "an eye for an eye," etc. According to most other versions, this legend served to illustrate the great epochs in historic Jewish persecution.
The KID symbolizes the Jewish people. God, the FATHER, purchased this people from Egypt by redeeming them through Moses and Aaron (the two coins of money). The CAT represents Assyria, who conquered the Northern Jewish Kingdom. The DOG is Babylonia, who conquered Assyria and Judah, the Southern King. The STICK is Persia, next in line to oppress the Jews. FIRE stands for Macedonia, or Greece. WATER is the Roman Empire; the OX—Saracens, who conquered Palestine; the SLAUGHTERER—the Crusaders; the ANGEL OF DEATH—the Turks who then ruled over Palestine. And, finally, the MOST HOLY appears, as the principle of universal and eternal justice, to defend and protect the ONE ONLY KID.
In 1731 a baptized Jew published a treatise on the subject of HAD GADYA, the title of which alone contains 40 words. Others have discussed this nursery-rhyme as though it were a profound philosophical dissertation. In all these cases, it is not the origin itself, but the interpretation given it, which really matters.

HAGGADAH—Derived from the Hebrew verb "haged", to tell or narrate. Hence, the "text" of the story and ritual of the Seder Service. The "telling" of the story of the Exodus on Passover eve derives from the verse (EX. 13:8): "And thou shalt tell thy son in that day, saying: It is because of that which the Lord did for me when I came forth out of Egypt."
Besides containing the actual story of the exodus, the Haggadah gives us an introduction to the FOUR SONS, relates incidents about certain ancient rabbis (for example that Rabbi Eliezer once got to talking with his colleagues about the exodus until there was no time left for sleep), and interesting historic excerpts. The oldest edition of the Haggadah extant was printed in Italy, about 1505. Some persons have tried to collect all the editions since then. One reached 230; another got 895.
The Haggadah, as the principal religious book for the home, gave rise to many artistic illustrations (not permitted in synagogue text). There are about 25 such designed manuscripts, some dating back to the early 14 century. The themes of these illustrations are: the preparation of matzah, scenes of the Seder Service, the Ten Plagues, and Biblical scenes. Reproductions of these are still found in many "haggadot" today.

HALLEL—Lit., "PRAISE", consisting of Psalms of David. These Psalms (nos. 113, 114 in the first part of the Seder Service, and 115-118 in the second) are perhaps the oldest portion of our Haggadah ritual. Psalms 113 and 114 were sung in the Temple at the sacrifice of the Paschal Lamb. In the New Testament (Matt. 26:30 and Mark 14:26) there is reference to the singing of a hymn at the Passover supper—which undoubtedly is the Hallel.

HAMETZ—("leaven") This term, as defined by our Rabbis, includes five kinds of grain, (two of wheat and three of barley) and any products which include these as ingredients.

HAROSET—A mixture of nuts and apples and wine, in imitation of the mortar with which the Israelites were forced to make bricks in building the two cities, Pithom and Ramses, for Pharaoh. (See DIPPING).

HOL HA-MOED—The four intermediary or "weak-days" of the Passover (or Sukkot) Festival. These days are semi-holidays, in that all the laws of Passover apply to them but work is nevertheless permitted.
In Palestine, during this period, thousands of Jews still visit Jerusalem and other cities as their ancestors did some two thousand years ago.

KIDDUSH—"Sanctification" of the Sabbath or Festival over wine.
The blessing is added: "Blessed art thou, O Lord our God, King of the universe, who has kept us in life, and that preserved us, and enabled us to reach this season."
When the Festival follows Sabbath, Habdalah ("separation") is pronounced, to distinguish between the higher sanctity of the Sabbath and that of the Festival (just as in the Temple a veil divided the Holy Court from the Holy of Holies).

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KI LO NOEH—A hymn of praise —one of the latest additions to the Haggadah (15th century). It was originally recited only on the first night and "Addir Hu" only on the second. Now both are sung on both nights.
Its construction is similar to that of Addir Hu, in that it is alphabetically composed and ends in recurring refrain.

LEANING—It is traditional for the master of the house to lean on a pillow (toward the left) during the Seder Service. This is a position symbolic of freedom, since slaves were never permitted such "luxury." (This custom was perhaps borrowed from the Roman "banquets.")

ELEL SHIMURIM—"The night of vigils," that memorable night in Egypt when the spirit of God "watched over" the Jewish nation to protect them from the Egyptians and the angel of death.
To this day, some Jews, somewhat naively, believe that only the night of Passover is completely free from evil "spirits". Among the Caucasian Jews, for instance, young girls are generally forbidden to appear in public, for fear of the "evil eye" — except on Passover eve. In fact, tradition is lenient even toward the reading of "Sh'ma" on this night. All this simply shows that somehow the Seder Service inspired Jews on Pesach night to feel the presence of divine protection more keenly than at any other time during the year.

MAKOT—"The Plagues," ten in number, which were visited upon Pharaoh and his people for their stubbornness in refusing to let the Israelites go.
The plagues, as enumerated in the Bible, were: blood, frogs, vermin, swarms of insects, cattle disease, boils, hail, locusts, darkness and slaying of the first born.

MAROR—"Bitter herbs", reminiscent of the bitterness of life which the Israelites endured in Egypt before redemption came to them.

MATZAH—"Unleavened bread," i.e. made of dough that has not fermented.
The commandment (EX. 13:7) "Unleavened bread shall be eaten throughout the seven days (of Passover), and there shall not be seen any leavened bread . . . in all thy borders," follows upon the narrative which is its explanation: EX: 12:33-34 "And the Egyptians were urgent upon the people, to send them out of the land in haste . . . And the people took their dough before it was leavened, their kneading-troughs being bound up in their clothes upon their shoulders."
At the Seder Services, three MATZOH (in three layers) are wrapped in a napkin and placed on the Seder dish. These represent the three classes of Jews: the KOHANIM (the priests who offered the sacrifices in the Temple, or their descendants) the LEVITES (who conducted the services in the Temple, or their descendants) and the ISRAELITES (the remaining masses of Jews, the laymen).
Matzah was the original form of bread, before leavening processes were discovered to make it more palatable. The poor, however, usually could not afford to wait for bread to leaven (or could not afford to buy) and therefore ate matzah. It had thus come to be known, (DEUT. 16:3) as "Lechem oni" (the bread of the poor, or the bread of affliction.) Matzah was also, of necessity, used in time of extreme haste, as when Abraham prepared a "bite" for the angels (GEN. 18:6) or when the witch of Endor prepared some food for Saul (2 SAM. 28:24). The original form of Matzah was round, which is the natural shape assumed by the dough when rolled. But with the invention of machinery, it was made square, since that proved to be a faster method — the basic principle in the baking of matzoh being "speed", to prevent fermentation. The perforations in the matzah are also for the purpose of preventing the rising of the dough.

MATZAH SH'MURAH—(strictly observed matzah). The very pious are not content with merely baking the matzah in the prescribed manner, but insist on having the grain itself watched during the harvesting and milling that it be not dampened or leavened. Some compromise by having the "Sh'murah Matzah" at least for the Seder night.

MECHIRAT HAMETZ—"selling of leaven". The Biblical injunction is that "no leaven shall be seen or found in your possession" during Passover. To accept the literal, surface meaning of this command would imply that one must dispose of all his pastry, flour, sugar, etc., for that full week. Imagine what havoc that would incur to the baker, manufacturer, wholesaler, or to any ordinary household!
The Rabbis, well realizing that, reasoned that this cannot be the interpretation of the verse. Said they: the verse prohibits only such leaven as is in "your (namely Jewish) possession". Hence, if it is sold to a Gentile, the prohibition no longer obtains. This, then, became the prevalent practise, though usually with the stipulation (or tacit understanding) that the Gentile "sell it back" after Pesach.
Since, however, it is much too cumbersome for each Jew to perform such transactions individually, the next step was to empower one person — usually the rabbi — to act as agent for the

entire community. Then naturally all the "hametz" could not actually and seriously be sold, so it became what is known as a "legal fiction".

MO'OS HITTIM — (Literally, "wheat money"). Before Passover it is obligatory upon every Jew who can afford it to contribute money to a fund out of which matzah and other Passover necessities are provided for the poor and needy. This fund is known as MO'OS HITTIM, since originally each family baked its own matzah, and all that was supplied was the "wheat".

MOSES—The "hero" of Passover history, who somewhat unfairly has been overlooked in the praises of the Haggadah. Our ancestors, in their intense and admirable devotion to God, sometimes tended to underestimate man's cooperation.

NISAN — The first month of the year according to the Bible, in its account of the holidays, but the seventh month in our present-day calendar. Passover extends from the 15th to the 22nd of this month.

OMER — ("sheaf", or a certain measure). Lev. 23:10, 11 reads: "when ye are come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring the sheaf of the first-fruits of your harvest unto the priest. And he shall wave the sheaf (a wave-offering) before the Lord, to be accepted for you; on the morrow after the Sabbath the priest shall wave it." The Israelites were forbidden to eat of the newly harvested grain till they had brought the "omer". From that day they were to count seven full weeks, or 49 days, the fiftieth day being Shabuot (lit. "weeks") or the Feast of Pentecost, (in Greek, fifty). Though the bringing of the omer necessarily ceased with the destruction of the Temple, the "counting" still continued. These days are called the days of S'FIRA (counting). According to the rabbis, the omer was to be brought on the 16th of Nisan, that is, the "morrow after the Passover Feast." The Karaites (a dissenting faction among the Jews, who insisted on a literal interpretation of the Bible) said that "morrow after the Sabbath" meant Sunday. This was also the interpretation of Christians who tried to associate it with Easter Sunday.

PASSOVER—One of three major Pilgrimage Festivals of the year —PESACH, SHABUOT, and SUKKOT. EX. 23:17 reads: "Three times in the year all thy males shall appear before the Lord God."
Pilgrimages were therefore made to the Temple by all male Israelites to celebrate these occasions. (See HOL HA-MOED). Passover, however, enjoyed the distinction of marking the birth of a nation. In addition, the sacrifice of the paschal lamb was an event in itself.
Passover is variously known as PESACH, HAG HA-MATZOT (The Feast of Unleavened Bread) and Z'MAN HERUSENU (The Season of our Liberation.) A word as to the physical forms of this festival. One need not look far nor seek long to discover that Passover is a "strict" holiday. Joseph Caro, author of the Shulhan Aruk (code of traditional laws and customs) provided 63 sections of law pertaining to Passover (with 298 sub-divisions)—to say nothing of subsequent elaborations. To illustrate, the original general prohibition against the use of leaven led to such intensive laws as BITU HAMETZ, the complete destruction of every trace of it through "searching, buying, and selling," also HAGALAH, the thorough "cleansing" of all dishes and utensils that ever came into contact with leaven. This led to the practice of introducing a completely new set of dishes.
Furthermore, there are more SYMBOLS in connection with this holiday than with perhaps all other holidays put together. Why all these details? The answer seems to be that, aside from the fact that each law and symbol may have its particular reason, the importance of this festival as a whole so impressed itself upon the minds of our sages and succeeding generations that they instituted every conceivable means of preserving it. If one stops to consider the sincere spiritual and sentimental attachment that Jews of all time—even renegades—had for Pesach and the Seder, one begins to appreciate the wisdom of insight our ancestors possessed.

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PESACH—From the Hebrew root, meaning "to pass over," "to spare." This word designates both the "Paschal lamb" and the holiday—Passover—upon which that lamb was sacrificed.
The holiday is called "pass-over" in commemoration of the final miracle in Egypt, when the angel of death slew every first born among the Egyptians, but passed over the homes of the Israelites.

PESACHIM—Name of a Talmudic treatise, which deals with laws of hametz, matzah, the Paschal lamb, work on Passover, order of Haggadah, etc.

PESACH SHENI — "Second Pesach" also called "Pesach Katan" "Small Passover". During Temple days, the Passover sacrifice could be offered only by those who were ritually "clean". If, however, one were "unclean" (having touched a dead body etc.) or absent from Jerusalem during the regular Pesach, then he could bring his sacrifice at the "second Passover" on the 14th of Iyar (the following month). It was a social postponement for emergency cases.

SAMARITANS—To this very day the Samaritans (a small handful of half-Jews in Nablus, formerly Shechem, Palestine) still sacrifice the paschal lamb as it was done in Temple times.
They select a number of lambs and take them to Mt. Gerizim (their Temple Mount). Those who officiate are dressed in priestly garments. Tents are pitched and fires are started.
At sunset the sacrifices take place. The lambs are slaughtered and then roasted over an open fire. A short service follows and each family proceeds to eat its own portion in great haste (in imitation of the first Passover in Egypt when the Jews "rushed" to leave). After the meal, the bones and remains are carefully assembled and thrown into the fire so that nothing remains on the morrow (thus prescribed in the Bible). An elaborate description, with illustrations, of the Samaritan sacrifice can be found in the Jan. 1920 issue of the National Geographic Magazine.

SEDER — Literally "order": the "order of service." It is the term used to denote the home service on the first and second nights of Passover. The Seder Service is very difficult to describe, since it is a conglomeration of many elements. Perhaps it is for that very reason that it has left its impression upon every generation, and never fails to inspire. On the other hand, there is always the danger of taking its various elements too literally. It then loses its symbolic beauty. The Seder may be characterized as a hurried and haphazard trip through Jewish history by way of the Haggadah — a panoramic cross-section of Jewish life.
We start in Egypt. The Haggadah tells us that "in every generation every Jew should try to visualize himself as if he were actually there." Well, then, we taste the "maror" and, with an unpleasant grimace, momentarily experience the cruel bitterness of Egyptian taskmasters. A bite of matzah, and we hasten to freedom!
Sadly we reflect that "in every generation men arise to annihilate us," but holding the cup high we feel assured that "God will deliver us from their hands."
We recall that as far back as Jacob, Laban tried to deceive and oppress him. But we also remember "in this night" that there were many dark nights in Jewish history, and that, as in the death of the "Assyrian hosts" by night, salvation came with the dawn.
We look up from the Haggadah for a moment, and, closing our eyes, see the Marranos of Spain conducting a Seder in their cellars. Our mind's eye speeds, over Europe — Germany, France England, Italy . . . down through the centuries — the Crusades, the Middle Ages, the Inquisition . . . and shudders when it sees the BLOOD ACCUSATION smeared all over.
Quickly, we turn to the Haggadah and burst forth into HALLEL, "praise" — the same Hallel sung some twenty centuries ago in the Temple, and by David — a millenium before that! Praise —for what? For the courage of having lived through it all, to proclaim to mankind — now as then—the message and the plea of FREEDOM. Praise—for the deathless hope that Hallel will yet again be sung in a Temple in Jerusalem!

S'FIRAH—"counting," or S'FIRAT HA-OMER, "the counting of the days of omer." (see OMER).

SHABBAT HA-GODOL — "The Great Sabbath." Name given to the Sabbath preceding Passover. Numerous explanations are given for the adjective "great".
1. Because of the miracle spoken of in the Midrash, supposed to have taken place on the historic Sabbath before the Exodus. (10th of Nisan),
According to that account the Egyptians found themselves helpless to defend the "lamb", a deity of theirs, from its sacrificial slaughtering by the Israelites.
2. Because on this Sabbath there is generally a "great," i.e. "long" service in the synagogue, owing to the special sermon or

lecture of the rabbi, dealing with laws of Passover.

3 Because in the Haftorah for that Sabbath there is the verse (Mal. 3:23) which speaks of the GREAT day of the Lord: "Behold, I will send you Elijah the prophet before the coming of the great and terrible day of the Lord."

4. One authority believes that the word HA-GODOL is a corruption of the word HAGGADAH, and that the Sabbath is so named because the Haggadah should then be read.

TA'ANIT B'HORIM—"The fast of the first-born". The first born male in many an orthodox home fasts on Erev (day before) Pesach, as a manifestation of devotion and gratitude to God for having spared the first-born among the Jews in Egypt.

Z'ROA — Roasted shankbone, placed on the Seder dish, reminiscent of the paschal lamb sacrificed in Egypt, and in the days of the Temple.

This article is from the Jewish Youth Journal.

TRAITL

(Continued from Page Six)

this responsibility. What would we do if — God forbid — anything were to happen to the money? Especially since it was money dedicated as the dowry for a poor bride. The week passed. On Saturday night we expected Traitl to return and relieve us of the burden. But he did not come. He came neither on Saturday night nor on Sunday, neither on Monday nor on Tuesday. He had disappeared as suddenly as he had come. Who could tell what might have happened to him? Perhaps he would return one day and claim more money?

We took the money from the drawer and stuffed it into a straw mattress. But even this new hiding place did not seem secure enough to my mother and she devised a new scheme: we would conceal the money amidst the Passover dishes that were kept on top of the wardrobe with the carved lion's head and the wide cornice.

Weeks passed and there was no sign of Traitl. The summer had gone. Now it was already midwinter. One day, another Tomashov acquaintance visited us. Father asked him whether he knew anything of Traitl's whereabouts.

The man shrugged his shoulders.

"Traitl is not quite right in the head."

"You mean, not sane?"

"That's right."

"But he was here this summer. He wanders around collecting dowries for his daughters."

"What dowries? All his daughters are married."

"What?"

"It's a special kind of madness. Why, was he really here?"

"Yes. He left some money with us and disappeared, like a stone thrown into a lake."

"He's unbalanced . . ."

I do not remember how much later it was, but one day there was another knock on the door and Traitl entered. He was grayer and more shriveled. He dragged puddles of mud into the house with his heavy boots.

He turned to my father. "I left some money with you."

"But why did you disappear? How can you just go away and disappear for so long?"

"I had to visit a number of places."

"Do you at least know how much money you left here?"

"My memory is weak, but I trust you."

"All this time we couldn't leave the house because of your money. We were afraid that there might be a robbery, God forbid."

"I've been robbed many times before. I had almost reached my last crust of bread — but Jews are merciful souls. That I might only live to marry off my daughters. Sarah Mindl is forty already. Baile Broche is also past thirty. How much longer can they wait?"

"But you haven't been in Tomashov all this time. Perhaps by now they're married?"

"Without dowries? Nonsense."

"It happens."

"Bah."

"At least, you should inquire."

"No!"

We pushed a table next to the wardrobe and placed a chair on top of the table. Then we took Traitl's money, carefully wrapped in paper, from the basket of Passover dishes. Traitl put the bundle in his pocket without counting it.

"Is Hinde Esther still living? She must be very old now . . ."

Father shook his head. The man was clearly unbalanced, but only in regard to one idea. Otherwise he told many interesting anecdotes, only interrupting himself from time with the refrain:

"That I might only live to see my daughters married . . ."

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THE JEWISH PEOPLE OF CANADA EMPHASIZE FOR US THE IMPORTANCE OF BROTHERHOOD

(Continued from Page Fifteen)

States we are in no different position from Great Britain, France, Belgium and other countries in the world in recognizing the tremendous responsibility reposing on the United States in being the main contributor in the effort to try and maintain peace for freedom-loving nations throughout the world.

When we come to criticize the United States we should stop and ask ourselves: is it not a fact that on that powerful country devolves the primary responsibility for the defence of the free world?

This does not in any way alter the tremendous contribution that has now been made for fifteen years by the North Atlantic Treaty Organization, an organization that came into being not for the purpose of making a group of countries stronger to wage aggressive war but an organization and alliance that came into being to enable those nations to be stronger to resist aggression and, possibly, by the very existence of that organization to create the kind of discouragement from nuclear war that might well have been possible but for its existence and but for other arrangements that were made by some of its members outside NATO itself.

NATO continues to be one of the important corner-stones of Canadian foreign policy. Some say that NATO is in a state of disarray; that it is an organization that is no longer united as it was when it was first founded; that the differences between the majority of its members and one of the great European powers is illustrative of its growing disintegration. That is not the case.

I heard no stronger defence of the purposes of NATO than the words uttered by the French Foreign Minister at the recent NATO meeting in Paris in December: "There is no doubt that, while there are differences of view as to the form of military organization in NATO, France shares with her partners in NATO the view that the reasons that brought this organization into being continue to be present and to continue to be the reasons why the Alliance must be maintained without any violation of its essential character or its essential purposes."

There are differences, differences that have to do with the increase of forces, with the relationship of a sovereign power to the organization, but there are differences that are the consequences of an alliance that is made up of nations which are themselves free and which on that account exercise the right of individual judgment and free expression.

Canada is also a member of the United Nations. I suppose it is true that we are among those countries that have given the greatest loyalty to this organization, not because we think that it is perfect but primarily because we affixed our signature to the Charter in San Francisco in 1945. And because in the kind of world in which we live, we believe that it is inevitable that there should be a world organization slowly evolving along lines along which, until a short time ago, we thought it was going to evolve without any interruption.

The need for this kind of organization operating on the principle of collective effort or shared responsibility is, we believe, inevitable if we are going to be able to maintain peace in the kind of world in which we live. But it would be wrong to say that all is well in the United Nations. It is not.

Men of my generation, the product of Canadian colleges and Canadian universities, after the experience of the First World War, perhaps inspired by men like Wilson, came to the view that the only way we could have ultimate peace in the world was by the nations of the world sharing together in promoting the instruments by which peace in an interdependent world could be maintained.

Now the United Nations is faced with its greatest crisis. It is a constitutional crisis, a crisis arising over lack of money, a crisis arising over the fact that a number of countries, including the Soviet Union, do not accept financial responsibility for certain peacekeeping operations to which Canada is dedicated and has pledged herself and which we regard as an essential substitute for national intervention which, in turn, could lead to conflict on a limited or on a wider front.

Albania, a small European country, veering in the orbit of Communist China, took the initiative in the General Assembly and said that the General Assembly must proceed with its normal business. This in itself to many may not seem to be a startling statement but it symbolizes the very means by which the United Nations could become seriously crippled.

If the United Nations was to proceed tomorrow with normal business, we would be faced with what is now called a confrontation between those nations that have paid their obligations and certain countries which owe many millions of dollars but say they are not obligated to pay and perhaps will not pay except under conditions which they themselves lay down.

We have done everything we could in Canada during the past eight months, along with other countries, to try and find a formula for the deadlock that divides the United States and Great Britain, ourselves, and so many other countries from the position taken by the Soviet Union and by Albania itself.

And if we were to proceed tomorrow to normal business, if the

little country of Albania were to insist, as she might well and as she has the right and the privilege and the power to do, we would have a confrontation. And this would mean, depending on the outcome of the vote, that the Soviet Union and certain other countries might find it necessary, because of their policy and the position they take, to withdraw temporarily or permanently from the United Nations.

If, on the other hand, the position taken by the Soviet Union with regard to Article 19 were to be upheld, it would mean that the United Nations would take on a course different from what was intended by Mr. Churchill, by Stalin, and by Roosevelt when they led the world in the discussions at Dumbarton Oaks in 1944 and to the ultimate signature in San Francisco by almost fifty nations who subscribed to the Charter of the United Nations.

Now when you consider that the great issues of our time are not all resolved on the floor of the General Assembly, or in the Security Council; when you consider that the issue in Viet Nam is something that involves the relationship between the United States, North and South Viet Nam, and China and the Soviet Union, you may say: well it does not really matter what happens at the United Nations, that great issue was not being resolved there.

The problem of disarmament is not being discussed in the United Nations; it is being discussed in the eighteen-power meetings in Geneva. Whatever is done between Mr. Kosygin and President Johnson may well determine the fate of the world much more than the United Nations.

That is the argument given by those, in the face of the present crisis in the United Nations, would belittle that organization, all that it has done, all that it can do in the interests of mankind. But I suggest to you that the more mature view is this: that the peace of the world will depend not only upon the attitude taken by the great powers, however much it may be dependent on their attitude at the present time.

But the peace of the world in the longer term will depend on the attitude of all countries towards one another and the only place where they can foregather, the great powers, the middle powers, the emerging nations of Africa and of Asia, and some of the poverty-stricken nations of Latin America, is in the General Assembly. There is to be found the conscience of mankind and it is because of this that Canada subscribes wholeheartedly to the recognition of the principles of the Charter.

I would hope that, while we have had eight months now of negotiation without any settlement of this problem, we might have a further adjournment of the United Nations General Assembly tomorrow.

In that way we could be given a few months in which to see if by some new instrument it might not be possible to convince the defaulting nations of the necessity of paying what the International Court of Justice says is a legal obligation so that the work of peacekeeping, the work of technical assistance, the work of helping the under-developed nations of the world, the other great social and economic programmes of the United Nations may be carried on.

Because not only peace-keeping, but these great programmes of human endeavour, essential to the maintainence of peace in the world, could well suffer unless the problem that is confronting the United Nations, and which may confront it tomorrow, is satisfactorily resolved.

There are, of course, many troubling problems today. In our minds today we are most concerned with developments in South East Asia, in Viet Nam, in Cambodia, in Laos, recognizing what could happen there if certain developments took place which might open the way for domination by that great monolithic mass on the mainland of China.

No longer can we overlook the existence of that country of over 700 million people, whether it be in disarmament discussions or in trying to bring abont a wider agreement on nuclear testing. The fact is that, in this nuclear age, in this period of interdependence, the foreign policy of any country inevitably must take into account the existence of that powerful nation.

And we will have to exercise care and diplomacy and patience in order to avoid very serious events in that part of the world that will affect North America, Latin America, Europe, just as much as in another day the divisive problems of Europe affected countries like our own.

We are serving on all three of the International Control Commissions in Indochina. We are serving on the Control Commission in Vietnam. We have been asked by the North Vietnamese along with the Indians and the Poles to withdraw our teams from the hinterland of North Vietnam and the reason given is the security of the personnel of these teams.

I hope that these teams, if they have to leave the outlying sites, will at least be able to stay in Hanoi so that there will be some connection between the Commission operating in Saigon and the Commission operating in the capital of North Vietnam.

There is not much more that I can say about this except that these events will unfold in the next few days. We may have some indications of the attitude of the Commission and these may have a very important bearing upon the events in Vietnam itself. We recognize that the aggressor in this situation has been the North Vietnamese, supported by assistance given by China and by other countries as well.

(Continued on Page Eighty-One)

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THEN AND NOW: THE CONTINUING EDUCATIONAL REVOLUTION

(Continued from Page Nine)

much time" on book knowledge when she could have been helping him and her mother in their work, and that they could educate her better than any university in the things that she needed to know in order to lead a good life. The father was himself a university graduate and an Episcopalian clergyman!

Secondly, there were those, many of them, whose religion played a large part in their lives. They insisted that the Church should continue in the future to assume responsibility for education, as it had for so many centuries in the past. The formation of character, the strengthening of ideals, was as important to them as the acquisition of knowledge. They opposed equally the education of their children in the school of a Church that was not their own, and education in secular state-supported schools.

As all of us know, the argument can be documented decade by decade from the history of Quebec, and it is incorporated in the very name of this Association. But the ideals on which it is founded are not confined to Quebec. The passage through the Parliament of Westminster of the great English Education Act, in 1870, was marked by deep religious controversy and W. E. Foster, who was its author, became estranged by these issues from many who had been his life-long friends.

Studied against the panorama of these struggles, in all Western countries, from the Napoleonic decree of 1808 in France to the Massachusetts Law of 1852 (the first to require compulsory attendance, from the ages of 8 to 14) and the English Education Act of 1870, the pioneering Legislation that established in Quebec the Royal Institution for the Advancement of Learning, with its chain of schools, one hundred and sixty-three years ago is an achievement of which nobody need be ashamed.

What was done, or not done, by the government of that day under the terms of the enabling legislation is another story, but the Act itself was a thoughtful pioneering venture that began the steady process of educational development that has brought us to the work of the present Royal Commission and the passage of Bill 60 less than a year ago.

This educational development during the last one hundred and fifty years is, in the deepest meaning of the word, revolutionary. Nothing like it ever happened before in all the six millenia of human civilisation upon this earth, and we must realize that what is occurring in Quebec has its counterpart in every one of the eighty countries with which I have contact as President of the International Association of Universities.

In every one of them, government has become aware of an urgent need for steadily increasing numbers of educated men and women, so that public expenditure on schools, colleges and universities is increasing by leaps and bounds. In every one of them, the importance of the teaching profession is more clearly recognized than at any previous period in history and each of them urgently wants a larger number of teachers than are now available.

Because of the wide variety of conditions now existing in the various countries of the world, the problems are different in different regions. India, for example, is faced with the stupendous task of finding places in the first grade of primary school for something like *eight million* additional pupils in *each* of the next three years. The struggle there, and in many other countries, is basically to banish illiteracy and provide a minimum of education.

In most of the countries of South-east Asia, which already have a reasonably good system of primary education, the task is that of providing better facilities for secondary and technical education of high quality.

England and France, in their recent reforms, are trying to provide for greater mobility within the educational system, so that the brilliant lad who starts out in a technical school can transfer easily to a university faculty of science and go on to an advanced research establishment, while the lad who finds the theoretical course at the university too much for him can transfer to a school that will enable him to qualify for a less intellectually demanding but personally satisfying career.

In all countries, the number of places at universities and colleges is being expanded as rapidly as pos-

sible, and in many parts of the world, higher education is bedevilled by incredible problems of linguistics that arise from the growing use of local languages in newly-independent nations. Today research and other scholarly publication is largely in English, Russian, French, or German.

A student whose family language is Malay, Urdu, Hindi or Arabic must acquire mastery of one or more of these international languages before he can embark on higher education, or else the textbooks must be translated from these international languages into his mother tongue year by year, as each new edition is published in the original language. Either task is immensely difficult, and tremendously expensive in terms both of money and of human effort.

I could go on for a long while discussing special problems; they are infinite in variety. What I want to emphasize is that every government, in every corner of the world, is tackling its particular problems with energy and determination, spending on education at all levels amounts of money that would have seemed both incredible and fantastic a generation ago. What is the reason?

If we recall to mind those three seminal forces that began to operate nearly two centuries ago, and look at the present situation realistically, it is apparent that they are not all operating with equal force at the present moment.

Certainly Napoleon's dictum is remembered in parts of the world as widely different in other respects as South Africa and Iceland, Ghana, and Thailand. In some countries, the effort is directed to the preservation of a traditional culture (as in Iceland) that is endangered by modern mass media of communication that transmits to its people the alien culture of powerful neighbour states.

In others, education is used to develop the sense of independent nationality, to generate an esprit de corps among peoples of different tribes, and often different languages, who now constitute an independent nation-state within boundaries that have no traditional meaning for them. One has only to look at the map of central Africa or to talk with African political leaders, to realize the seriousness of this problem.

Political nationalism as a force behind educational development is still active in many parts of the world, but still greater is the force, in every country with which I am familiar, of the universal realization that education influences the rate of economic development.

This economic argument that began modestly in England before the Napoleonic Wars, with its insistence on the need for larger numbers of workers who could read, write, and count to properly serve the new firms and factories, has today grown beyond all recognition.

Scientific and technological knowledge, we are told, renews itself every 25 or 30 years. The rate of acceleration is increasing and every country is faced with the need for larger research institutions, larger numbers of able scientists and still larger numbers of engineers and technicians, if it is to maintain its rate of economic growth and its relative position among the nations of the world.

When "Alice In Wonderland" was told that she had to run as fast as she could to stay where she was, it seemed childish and amusing nonsense to our nineteenth-century ancestors. Today, in a rapidly developing world, it is a simple statement of technological truth. Neither the Americans nor the Russians dare lose the race to the other; every other country tries to catch up with both as fast as its ability and its resources will permit.

Nobody can challenge the validity of this economic argument for the development of education. Man must learn to live with the machines that today give him such tremendous power to mould his physical environment: he is likely to develop even more powerful machines tomorrow.

But neither this, nor the argument of political nationalism are the only arguments for the development of education. Do you remember, two centuries ago, the argument of Jefferson and Condorcet that education should help man and woman toward "life, liberty and the pursuit of happiness"? Do you remember the arguments of those who, desiring at that time a larger measure of religious instruction within the educational pattern, insisted that it was the task of schools and colleges to nurture ideals and strengthen character?

Man must live with the machines that he has created, certainly! But if civilization is to survive, he must live on terms of friendship

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with other men and, both in his study and in the public forum, live consciously in the presence of his God. The character of a man, the imaginative understanding that he brings to the problems of others, his innate courtesy and the integrity of his ideals, are more important to the future welfare of mankind than intellectual skill in mathematics and physics.

If we realize that this argument for education is still as vital as it was in the early days of the American Republic or the French Revolution, we suddenly become conscious of the fact that the pattern of human relationships has changed as radically during the past century as the pattern of technology and economic growth.

A century ago few men travelled far from the community in which they lived; the rest of the world was days, weeks, or even months, away in terms of travel by ships and railways. Europe and North America, in spite of many differences, were communities that shared the great traditions that have come down to us from Christ and Socrates, the Christian religion and Greek philosophy, and most of the distant parts of the world were colonies administered by men who had been educated in these traditions.

Even in those simpler circumstances, man's ability to live with other men was far from perfect. Two world wars and many localized conflicts are sufficient testimony to that.

Today the task that confronts us is infinitely more complex. Representatives of more than one hundred nation states sit together in the Assembly of the United Nations, in New York, and no one of the delegates need spend more than twenty-four hours on the journey from his home to that Assembly. Most of them, while in New York, can telephone their distant homes in a matter of minutes.

Some of the nations represented, a majority perhaps, are predominantly Christian, but others hold fast to the Hindu religion, to Islam or to the way of Buddha, while powerful nations of the communist group adhere to a Marxist philosophy that denies the truth of all religion.

The diversity of language is even greater, many times greater, than that of religion and philosophy, so that to an increasing extent international discussions are carried on by men who must use a language other than their mother tongue, often one with which they are by no means perfectly acquainted.

Finally, to add to the difficulties of international understanding, some nations are so rich that they have forgotten the problems of poverty; others so poor that food, clothing, and shelter in decent form are beyond the wildest dreams of millions of their people.

How can our schools and colleges teach men to live with other men in such a world, to build year by year a community of people who can use the fruits of technology in peace to help every man and woman in the world towards "life, liberty and the pursuit of happiness" in the deepest meaning of that phrase?

This task, when we analyse it carefully, is much more difficult than teaching science and technology. A month ago, in Gottingen, the Rectors and Vice Chancellors of the Universities of Europe had no difficulty in drawing up committee reports on technological education, which were adopted unanimously by the whole body after very little discussion.

But the committee that tackled the problem of university responsibility for the character and philosophy of the student could only suggest that this important subject needed much further study, and proposed that it be placed on the agenda of the next Conference, in 1969 in Bologna!

To take another example, Western countries readily exchange scientists, technologists, and industrialists with Russia, and even with China. Delegations are travelling East or West almost every week. But to the best of my knowledge, there has been no exchange of economists, historians, philosophers, or students of religion.

The reason is not hard to find. Mathematics, physics, chemistry, and all the technology that has developed from them, are identical in every part of the world, and the same thing holds good for the biological and medical sciences. All of these may be hard to learn, because learning must be precise and comprehensive. It can be checked at every stage. But what is learned in Toronto is equally, immediately and certainly, applicable in Texas and in Tonkin.

The textbooks are the same throughout the world, the equipment in the laboratories is similar (although some schools may have more than others). Teachers seldom need to go beyond the textbook and if they can help the pupil to master its contents they have reason to be proud.

Teaching youngsters to live with other people in the modern world, helping them to formulate ideals, to develop understanding, to learn the discipline of Christian charity, is a vastly different task.

A knowledge of languages will help: Canadian experience shows us how necessary this is and, at the same time, indicates the difficulty of understanding the hundreds of millions of people whose native tongue is neither French nor English.

The study of history will help if it is carried out objectively on a world-wide canvas, but, once again, honesty compels us to admit that many history textbooks, in all countries, are vehicles of patriotic propaganda rather than statements of objective truth.

Something may be done by personal travel (although its usefulness is seriously diminished if the traveller is unfamiliar with the local language); something by do-

cumentary films and television programmes.

All of these add up to much less than the solid body of objective knowledge to be found between the covers of our textbooks on science and technology. In the development of personality and the understanding of other men, the teacher is more important than the textbook. The pupil's relationship to the teacher is often the first relationship with any man or woman outside the family; it is the beginning of his understanding of the art of living with other people.

The ideas and ideals of a good teacher make so deep an impact that they often influence the pupil throughout his life. Each of us knows this in his heart and, merely as personal testimony, I know that much of the best of what I do and think, even today, stems from a woman who taught me in primary school and two men who were among my secondary school teachers.

It is the character and the conviction of teachers that count as much as, sometimes even more than, the intellectual ability. They must study evidence diligently and continuously: we have never finished the task of trying to understand other people. They must be honest and tolerant in analysing differences of opinion, or differences of race, religion, language or culture. They must always be eager to learn, and inspired by an imaginative sympathy; to starve with those who are starving; be lonely with the lonely; to suffer degradation with those who are degraded.

Is that too high an ideal? Each of us is the richer for having sat at the feet of teachers who attained it. We know that it is possible to do these things, to be that kind of person. If we are aware of the conditions that exist throughout the world today, and hope for a happier and more peaceful world tomorrow, we know that tens of thousands more teachers with these qualities are urgently needed in every country.

The crying need of the world today is not simply for more education; we need more teachers of the kind that I have been describing. Governments are providing unprecedented sums of money. Thousands of new school buildings are being constructed in every country of the world, but everywhere there is a shortage of teachers.

You, ladies and gentleman, can take pride in this contemporary recognition of the importance of teaching. You may not receive ceremonial homage like your colleagues in Thailand. You may not always receive salaries as great as you think appropriate, but there were many soldiers in the front line during the last war who shared that conviction with you.

You are today in the front line of those defending our present civilization from chaos, fighting to move it forward toward fuller life for all men and women, not only in terms of economic goods but of human understanding and high ideals. It is no easy task that confronts you. It will not be completed even when the Provincial Association of Protestant Teachers celebrates its second century. Hold up your heads and march bravely forward in the vanguard of this educational revolution. Each advance of the line of battle brings us closer to a better world where all men and women, rather than a chosen few, can begin to enjoy "life, liberty and the pursuit of happiness".

THE JEWISH PEOPLE OF CANADA

(Continued from Page Seventy-Seven)

John XXIII gave us the key. It is being practised in the spirit of ecumenicity now all over the world. It is manifest here in this gathering of men of different vocations, different religious groups, all within the same community.

I am sure that I express on behalf of all your invited guests here, Mr. Chairman, Rabbi Stern, and Mr. President, our gratitude for bringing us here, for allowing us to have this opportunity of honouring a Prince of the Catholic Church, Cardinal Léger, the Archbishop of Montreal, who symbolizes in all that he is doing the kind of thing which I believe will be the instrument by which, in the long term, the peace of the world will be maintained.

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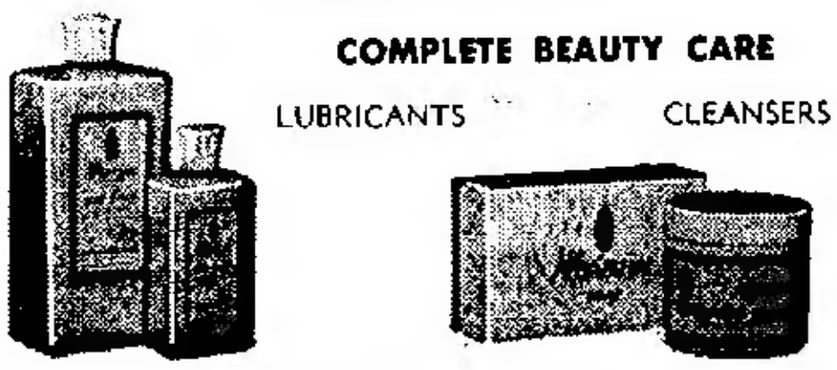

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INSIDE ISRAEL

By Lee Ben Dor, of Jerusalem, in the Congress Bi-Weekly of the American Jewish Congress

The Bonn-Cairo-Jerusalem triangle has suffered so many violent shocks in the past few weeks that is has become in a sense loosened up; the previous grim rigidity, almost a death-mask, is disappearing, and there are signs of a new flexibility.

There was no jubilation over Bonn's proposal for diplomatic relations, and relatively little opposition to the Israel government's prompt acceptance. It had always been supposed that when normal relations with the Germans were imminent, when the Jerusalem police band had to set about learning the tune of *"Deutschland Ueber Aller"* in order to play a German ambassador up the steps into the President's official residence, there would be some kind of emotional crisis; but it has not come.

Mr. Eshkol was hoarse and spoke only briefly when he announced the decision to the Knesset and invited a debate, but it was due only to a bad cold. He is not subject to nervous crises, in any case.

Herut's orator, Mr. Menahem Begin, produced the impassioned indictment of Nazis still in office in Germany today, but, as so often before, some of the charges he made were not true, while he missed out on some others he might have produced. He nostalgically quoted Ibsen to the effect that minorities are not always wrong, and majorities not always right, thereby confirming what Mr. Eshkol wished to have confirmed – that in fact the majority in Israel favors diplomatic relations with Germany.

The fact is obvious, but the reasons are much more difficult to understand. People who went through the death camps and lost their families there are almost unanimous in approving relations with Germany. Some say that the Jews were weak then because they did what suited them at the moment, and took no thought for the morrow. If diplomatic relations with Germany will strengthen Israel politically, they are welcome, and so is a pact with the devil.

Some even say with a mild satisfaction that it is good that the Germans should see the Jews were not destroyed – that, on the contrary, the remnant is in many respects in a stronger position than before the Hitler years.

Among the camp survivors there is also a small nucleus of loudly protesting opponents to contact with Germany in any form. They punctually appeared outside the Knesset with banners and slogans but they did not try to force an entry, and were not interfered with. Another small nucleus of opposition derives from a certain intellectual circle linked with the University which used to be described as "anti-Ben-Gurion."

Their most extremist members might have held that Ben-Gurion found Arab hostility useful because it enabled him to persuade the nation of the need for a large army, and allowed him to exercise total control through this army

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Handbag leathers – colorful, distinctive and durable – range from traditional smooth, grained, suede and genuine patent leather textures to newly developed saffian, embossed and waxed leathers. To enjoy the benefits only leather can provide, check to see that the bag you choose carries the black-and-gold "Genuine Leather" tag.

Softness prevails in today's fashions, and handbag styles are in line with this most feminine feeling. In size, notes Leather Industries, the bag of medium proportions is back. Women find it holds more than the "little" bag, yet is trimmer and smarter-looking than an "out-sized" purse. Through the use of accordion pleats, or ingenious gusseting, many handbags carry far more than their appearance indicates.

Delicately detailed leather pouches, envelopes and satchels will brighten the boulevards in sharp black and white, warm clear pastels and subtle neutrals. Styling effects include brushed gold trim and closings, graceful scalloping and interesting handle treatment such as chains or braiding. For a chic understated look, some envelopes use the long flap – covering the entire side of the purse. Two-texture themes are also popular, as suede or patent leather trimmed with "reptile"-embossed leather, or smooth leather with patent leather trimming.

For a more informal approach to spring, try a larger, more tailored hand-bag in grained, brushed, waxy or smooth leather. With less trim and less brass to be seen, casual bags have a sleek, subdued look that fits in well with current fashion. The leather shoulder-strap bag, in both tailored and dressy versions, is back.

Gala spring and summer celebrations call for deliciously shaded "petite leathers". With a shimmer of jewels, a glowing gold closing or a lady-like leather bow, these miniature clutches, envelopes and pouches will bring brilliance to the most festive occasion. On hand will be fine-textured lustre, smooth, embossed suede leathers.

and to justify on security grounds whatever foreign policies suited him, including the sale of Israel-made Uzi submachine guns to Germany. Most of them, however, believe that Eshkol is a very different kind of man; and it is already clear that Eshkol's generous and even courageous overtures to the Arabs were no better received than those of Ben-Gurion when the state was first established.

There are also some critics of relations who say that the Germans are confused and at a disadvantage at present, and therefore not to be relied upon. The Germans were prepared to cold-shoulder Israel if that would have kept the Arabs friendly; they announced that they would break their arms agreement with Israel simply to placate Nasser. When Ulbricht was given a royal reception in Cairo, the same Germans were prepared to break off relations with Egypt, but were dissuaded by American advisers, who were anxious for Egypt to keep at least one of their Western friends.

Finally, there are those who find it easier to hate the Germans wholeheartedly as unregenerate Nazis and, insofar as they are not Nazis, as unwilling to purge them-

(Continued on Page Ninety-Six)

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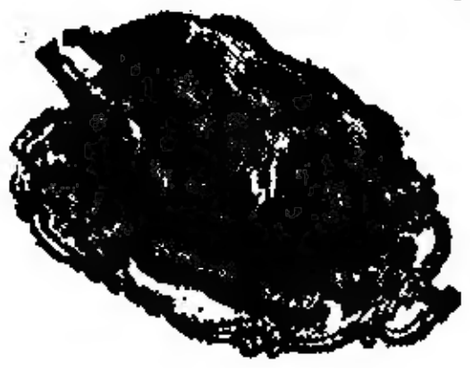

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PASSOVER MEAT BLINTZES

ten eggs
one-half cup potato flour
one cup water

Beat eggs; blend potato flour with water, and add to eggs. Heat chicken fat in hot frying pan, and pour in enough batter to cover the bottom. Fry each pancake until set and light brown, then turn it over and slide it onto a plate or towel.

Filling

three-quarters pound ground meat
salt and pepper to taste
one small onion

Add salt and pepper, and ground or grated onion to meat. Mix thoroughly and place small amount of filling in the centre of each pancake. Fold it up and fry it in a little chicken fat.

Mrs. S. Fine,
8563 Outremont Avenue, Montreal.

PASSOVER STRAWBERRY DESSERT

one-quarter cup white wine
one cup fresh, or frozen strawberries
four egg whites
four egg yolks
three-quarters cup sugar
juice of half a lemon
grated rind of lemon

Line bottom of a seven-inch casserole with macaroons, soaked in the wine. Wash and hull strawberries if not frozen, and spread over macaroons. Beat egg yolks, gradually adding sugar, grated rind, and lemon juice until thick. Fold half of beaten whites into egg yolks, and pour ingredients over strawberries. Bake at 350 degrees for thirty minutes or until mixture is firm. To remaining whites add two tablespoons of sugar and beat again until stiff. Garnish top of pudding with meringue, and bake at 325 degrees until light brown. Chill. Serve either plain or top with whipped cream.

Mrs. H. Feldman,
86 Ridgevale Drive, Toronto.

★

Sabbath Candles will be kindled on

Friday, April 16, at 6.25 p.m., E.S.T., in Montreal
Friday, April 16, at 6.45 p.m., E.S.T., in Toronto
Friday, April 23, at 6.34 p.m., E.S.T., in Montreal
Friday, April 23, at 6.53 p.m., E.S.T., in Toronto

★

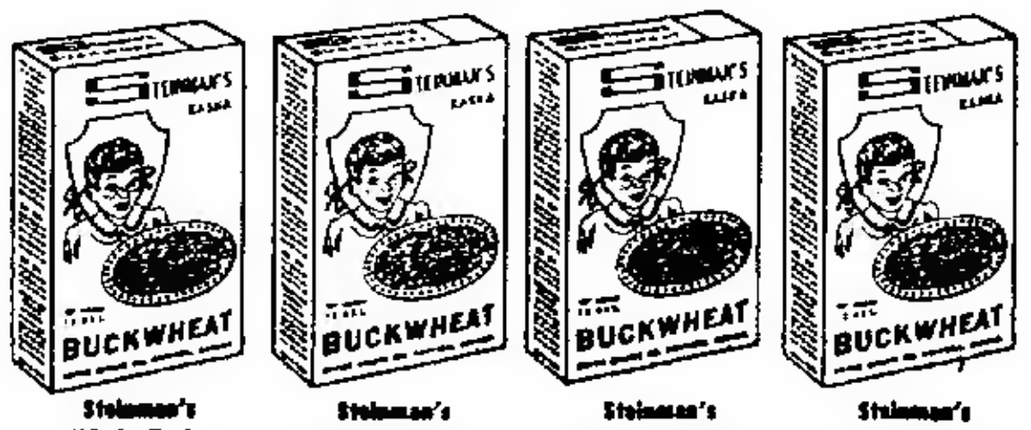
The First Passover Seder is on Friday, April 16

★

Iyar 1, 5725, falls on Monday, May 3

The Canadian Jewish Review is *still* the only Jewish publication in Canada printed in any language reaching the Jewish community which is not sponsored by a group or an organization and which is able to claim membership in the Audit Bureau of Circulations.

THE FOUR KASHAS



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A good question! A question which deserves a frank answer.

In the first place, the statement is true—no Heinz Varieties are "pesach'dick"! But why advertise that fact? Is it not obvious that the absence of a Passover "hechscher" indicates that the food in question is "chometz"?

Very probably! But we at Heinz are fussy—as fussy about our public statements as we are about the ingredients that go into our 57 Varieties.

Throughout the year we state in our ads in this and other Jewish publications that we prepare many of our foods without meat or any meat ingredients whatsoever. We use the words "Strictly Vegetarian" to describe our Beans and seven of our Soups. Surely nobody can infer that "Strictly Vegetarian" implies "Kosher for Passover." However, people often forget the exact wording of an ad; sometimes only an impression remains. Often an inaccurate impression!

So we play it safe. Heinz Vegetarian Foods are not fit for Passover use. They are meatless, but they are "chometz". Definitely! Absolutely! And just to be sure, we say so!

On April 26, after Passover, we hope that you will again seek out the Heinz Meatless Varieties that you use the year 'round. They will be waiting for you on your grocer's shelf.

Till then, a Happy Passover to you and your families! May you enjoy to the fullest this beautiful holiday—the Feast of Unleavened Bread—the Festival of Freedom!

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Social Notes — Montreal

Dr. Harry J. Stern, Rabbi, and Mrs. Stern, 3238 Westmount Boulevard, were in Palm Beach, Florida.

Mrs. Edward Solomon, 127 Arlington Avenue, spent several weeks in Hollywood Beach, Florida.

Mr. and Mrs. Alvin J. Walker, 4353 Westmount Avenue, spent a holiday in Palm Beach, Florida.

Mr. and Mrs. Frank Entis, 5480 Lavoie Avenue, spent their wedding trip in Nassau, The Bahamas, journeying via B.O.A.C. Air Lines. Mrs. Entis is the former Miss Shirley Ann Rimoin, daughter of Mr. and Mrs. Michael Rimoin, 5620 Randall Avenue. Mr. Entis is the son of Mr. and Mrs. Moe Entis, 5140 Rosedale Avenue.

Mr. and Mrs. Jack Scott, 399 Clarke Avenue, were in Palm Beach, Florida.

Mr. and Mrs. Ben L. Merson, 5582 Northluke Street, were in Switzerland, and Israel, having flown via El Al Israel Air Lines; and Alitalia Air Lines.

Mr. and Mrs. Hyman Feldman, 1400 Pine Avenue West, spent a holiday in Palm Beach, Florida.

Sol Weber, Q.C., and Mrs. Weber, 1000 Pratt Avenue, spent two weeks at the Waldman Hotel, in Miami Beach, Florida.

Mr. and Mrs. Oscar Faerman, 4364 Westmount Avenue, were in Palm Beach, Florida.

Mrs. Annie Cohen, 5619 Randall Avenue, who was in Miami Beach, Florida, travelled via Eastern Air Lines.

Mr. and Mrs. Lawrence Marks, 656 Grosvenor Avenue, were in Palm Beach, Florida.

Mr. and Mrs. S. B. Schwartz, 8246 Stuart Avenue, spent the winter in Miami Beach, Florida, travelling via Eastern Air Lines.

Dr. and Mrs. David Ballon, 4300 Western Avenue, spent a holiday in Palm Beach, Florida.

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Mrs. Hannah Klein, 2375 Stevens Street, spent the winter in Miami Beach, Florida, returning via Eastern Air Lines.

Mrs. Sarah Shapiro, 2901 Soissons Avenue, who was in Miami Beach, Florida, returned via Eastern Air Lines.

Mrs. A. W. Bercovitch, 1820 McGregor Avenue, was in Palm Beach, Florida.

Mr. and Mrs. Saul Hirsch, and Henry, Susan, David, and Regina, of Philadelphia, Pa., visited his brother-in-law, and sister, Mr. and Mrs. Jack Pantel, 2258 Fulton Road.

Mrs. Charles Sommer, 3980 Cote des Neiges Road, spent a holiday in Mexico City, Mexico.

Mr. and Mrs. Larry Dankoff, 2922 Soissons Avenue, spent their wedding trip in Miami Beach, Florida, having flown there via Eastern Air Lines. Mrs. Dankoff is the former Miss Tamara Ilovitch, daughter of Mr. and Mrs. Jack Ilovitch, 4685 Carlton Avenue. Mr. Dankoff is the son of Mr. and Mrs. Morris Dankoff, 2922 Soissons Avenue.

Mr. and Mrs. Jack C. Engels, 1490 St. Clare Road, were in Mexico City, Mexico.

Mr. and Mrs. Ronald Sherman, 6800 Cote St. Luc Road, spent their wedding trip at the Nevele Country Club, in Ellenville, N.Y.; and in New York. Mrs. Sherman is the former Miss Lydia Elaine Pantel, daughter of Mr. and Mrs. Jack Pantel, 2258 Fulton Road. Mr. Sherman is the son of Mrs. Esther Sherman, 1640 Van Horne Avenue, and the late Abraham Sherman.

Mrs. Hyman Robinson, 4300 Western Avenue, was in Mexico City, Mexico.

Mr. and Mrs. Maurice Garfinkle, 505 Roslyn Avenue, are spending a holiday in Miami Beach, Florida.

Mr. and Mrs. Irving H. Scott, 636 Clarke Avenue, were in Palm Beach, Florida.

Mr. and Mrs. James Salomon, 20 Surrey Gardens, were in Palm Beach, Florida.

Mr. and Mrs. Nathan Glaymon, of Margate, N.J., visited their son, and daughter-in-law, Mr. and Mrs. Robert E. Glaymon, and Joshua, 3033 Sherbrooke Street West.

Mr. and Mrs. Lazarus Phillips, 48 Belvedere Place, were in Phoenix, Arizona.

Mr. and Mrs. Alfred N. Miller, 986 Dunsmuir Road, were in Palm Beach, Florida.

Dr. and Mrs. George J. Strean, 656 Lansdowne Avenue, were in Hollywood Beach, Florida.

Mr. and Mrs. A. J. Alexandor, 148 Portland Avenue, spent the winter in Miami Beach, Florida.

Mr. and Mrs. William Gittes, 2162 Sherbrooke Street West, spent the winter in Hollywood Beach, Florida.

Mr. and Mrs. Philip Garfinkle, 1 Douglas Avenue, were in South America, and Haiti.

Mr. and Mrs. Harold Kahn, 2450 Athlone Road, were in Spain; Paris, France; and London, England.

In Tel Aviv, Israel, for the funeral of Shaia Goldberg, 4355 St. Kevin Street, who died there suddenly, were his wife, Mrs. Helen Pachter Goldberg; Simon Goldberg, of Ottawa, Ont.; and Louis Goldberg, 2480 Noel Street; his sons; Dr. Isidore Yablon, of London, England, and of 4960 Bourret Street; and Miss Brenda Yablon, of Israel, and of 6272 Westbury Avenue; his grandchildren. Burial took place in Tel Aviv.

Donald Davis, a fourth-year student, at Yeshiva University, in New York, is spending Passover with his parents, Mr. and Mrs. Herman Davis, 5409 Trans Island Avenue.

Michael Green, of London, England, visited Mr. and Mrs. Israel Sheinart, 6215 Clanranald Avenue, whose daughter, Miss Marilyn Sheinart, is his fiancee.

Mr. and Mrs. Morris Briskin, 3787 Cote des Neiges Road, spent the winter in Miami Beach, Florida.

In Newark, N.J., for the funeral of Mrs. Ettie Halpin Goldstein, of Maplewood, N.J., formerly of Montreal, who died on April 3, were: Mr. and Mrs. Moe Halpin, 5262 Grenier Street, her brother, and sister-in-law; Mr. and Mrs. Ben Niederhoffer, 2080 Goyer Street; and Mrs. Max Cohen, 4608 La Peltrie Street; her brother-in-law, and sisters.

Dr. and Mrs. David Rimoin, of Baltimore, Maryland, visited his parents, Mr. and Mrs. Michael Rimoin, 5620 Randall Avenue.

Mr. and Mrs. Morton Silverton, 5137 Clanranald Avenue, visited Mr. and Mrs. Joseph Ashman, of Boston, Mass., whose son, Allan Ashman, is the fiance of their daughter, Miss Sandra Rachel Silverton.

Mr. and Mrs. Howard Wolff, and daughter, Caroline, formerly of 5375 Walkley Avenue, have moved to 1062 St. Aubin Street.

Mr. and Mrs. Harry Abrahams, 5501 Randall Avenue, are spending Passover in Ste. Agathe, Quebec.

Hersch Felder, 4550 Bourret Street, visited his son, and daughter-in-law, Rabbi and Mrs. Gedaliah Felder, of Toronto, Ont., to be present at the testimonial dinner, given in his honour at the Associated Hebrew Schools.

Mr. and Mrs. Leo Glazer, and daughters, Tracy, and Marla, formerly of 4750 Dupuis Avenue, have moved to 1192 Dover Drive.

Mr. and Mrs. Marvin Rohr, of New York, visited his brother, and sister-in-law, Mr. and Mrs. Martin Rohr, and new-born son, Neil Shalom, 11632 De Poutrincourt Avenue.

Mr. and Mrs. Harry Frohlich, formerly of 4969 Isabella Avenue, have moved to 6302 Westbury Avenue.

Here for the Shiva of Shaia Goldberg, 4355 St. Kevin Street, who died on March 16, in Tel Aviv, Israel, were: his son, Simon Goldberg, of Ottawa, Ont.; his brother-in-law, and sister, Mr. and Mrs. Hyman Zelitt, and their son, Dr. Irving Zelitt; and Dr. and Mrs. Harry Shanoff, his nephew, and niece; all of Toronto, Ont. Burial took place in Tel Aviv.

Mr. and Mrs. Reuben Ludmer, and Hyman Ludmer, and Samuel, and Marilyn, formerly of 5221 Jeanne Mance Street, have moved to 5401 King Edward Avenue.

Mrs. Esther Tansky, and her daughter, Mrs. Irving Schneider, both of Philadelphia, Pa., visited the former's nephew, and niece, Mr. and Mrs. Harry D. Marshall, 5510 Robinson Avenue.

Mr. and Mrs. I. Tansky, of Los Angeles, Calif., visited their uncle, and aunt, Mr. and Mrs. Jacob Lutsky, 3960 Clark Street, stopping at the Queen Elizabeth Hotel.

Mr. and Mrs. Jack Fryfield, formerly of 3930 Carlton Avenue, have moved to 4405 Carlton Avenue.

Mr. and Mrs. J. Chalouh, 5410 King Edward Avenue, visited their uncle, and aunt, Mr. and Mrs. Louis Rozovsky, of Halifax, N.S., who celebrated their fiftieth wedding anniversary, at the Admiral Beatty Hotel.

Mr. and Mrs. Louis Derkson, and Michael Jeffrey, formerly of 3510 Bedford Road, have moved to 4253 Prince Charles Avenue.

Miss Sylvia Shanoff, of Toronto, Ont., visited her cousins, Mr. and Mrs. Ronald Sherman, 6800 Cote St. Luc Road.

Mrs. Morris Luckner, of Philadelphia, Pa., visited her brother-in-law, and sister, Mr. and Mrs. Lionel Goldfarb, 2235 Duncan Avenue.

Mr. and Mrs. Samuel Yaffe, of Brooklyn, N.Y., is spending Passover with his brother, and sister-in-law, Mr. and Mrs. Joseph Yaffy, 2200 Capitaine Bernier Street.

Miss Rae Shulemson, of Washington, D.C., was here for the funeral of her brother, Samuel Shulemson, 2075 Norman Street, who died on February 24, at the Jewish General Hospital.

Mrs. Isidore Zaichick, of Edmundston, N.B., visited her parennts, Mr. and Mrs. Isadore Rothstein, 3036 Bedford Road.

Mr. and Mrs. Abe Rabinovitch, of Toronto, Ont., visited her broth-

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er, and sister-in-law, Mr. and Mrs. Harry Tobenstein, 4105 Van Horne Avenue.

Mrs. A. Srigley, of Gananoque, Ont., visited her brother-in-law, and sister, Mr. and Mrs. Saul Seltzer, 5850 Somerlad Avenue.

Emanuel Nagler, of New York, visited his cousins, Mr. and Mrs. Jack Pantel, 2258 Fulton Road, stopping at the Queen Elizabeth Hotel.

Here for the bas-mitzvah of Sary Lee, daughter of Mr. and Mrs. Sol Lederman, 4480 Circle Road, who will be called to the Reading of the Law, on April 30, at Shaare Zion Synagogue, will be: Mr. and Mrs. Louis Isaacovitch, of London, England; Mrs. Clara Brenhouse, of Miami Beach, Florida; uncle, and aunts; Mr. and Mrs. Arthur Gumbiner, Mr. and Mrs. Nat Kay Mr. and Mrs. Louis Silver; all of London, England; Mr. and Mrs. Joseph Fegen, and Dr. and Mrs. Sol Fegen, of Los Angeles, Calif.; Mr. and Mrs. A. Brenhouse, of New York; all cousins; Peter Bessell, M.P., and Mrs. Bessell, of London, England; Mr. and Mrs. Herman Klein, Mr. and Mrs. M. Roth, Mr. and Mrs. J. Gill; all of New York; Mr. and Mrs. H. S. Wolfe, Mr. and Mrs. R. D. Wolfe, and Elizabeth, and Jonathan, Mr. and Mrs. I. Besen, Mr. and Mrs. S. Knaul; all of Toronto, Ont.; Mr. and Mrs. Philip Kline, Mr. and Mrs. S. Greenberg, Mr. and Mrs. H. Baylin; all of Ottawa, Ont.; and Mr. and Mrs. M. Greenspoon, of St. Jerome, Quebec. That evening there will be a dinner reception at the home.

Mr. and Mrs. William Deskin, 3280 Ridgewood Avenue, celebrated the bar-mitzvah of their son, Andrew Mark, who was called to the Reading of the Law, at Shaar Hashomayim Synagogue. He is the brother of Robert Ian, aged sixteen years; grandson of the late Dr. and Mrs. David Tannenbaum, of Montreal; and of Mr. and Mrs. Michael Deskin, of Los Angeles, Calif. Kiddush was observed. Mrs. Deskin wore a grey, wool suit; trimmed with beige; with a matching hat. That evening, Mr. and Mrs. Deskin were hosts to two hundred guests, at the Versailles Room, of the Windsor Hotel. Mrs. Deskin wore a white, brocaded gown; with a corsage of white baby carnations, and stephanotis. A blue and white cake, combined with white carnations, yellow gladioli, and white pom-poms, adorned the table. Here for the celebration were: Mr. and Mrs. Michael Brotman, and Peter, Carl, and Richard, of Weston, Mass.; and Mr. and Mrs. Leon Deskin, and Ellen, and David, of Toronto, Ont.; uncles, and aunts; Barnett Deskin, a great-uncle; and Mr. and Mrs. Rudy Deskin, cousins; all of New York. The next day, Mr. and Mrs. Deskin gave a buncheon for the out-of town guests, at their home.

Miss Sharon Fish, daughter of Mr. and Mrs. Samuel Fish, 56 Bagg Avenue, the fiancee of Norman Sweer, 5993 Park Avenue, son of the late Lewis Sweer, was entertained in La Cave Lorraine, of Desjardins Restaurant, by her mother; by her sisters, Mrs. A. Yampolsky, 1483 Carol Crescent; and Mrs. Leo Glazer, 4750 Dupuis Avenue; and her sister-in-law, Mrs. H. Fish, 6810 Mountain Sights Avenue. There were one hundred guests present. Mr. Sweer is the grandson of Mrs. Bella Sweer, 5150 Park Avenue. Mrs. Samuel Fish wore a beaded, black silk dress; with a corsage of white carnations. Mrs. Sweer was in a black, silk dress; and had a corsage of pink and white carnations. Mrs. Yampolsky was in a navy-blue, and white knitted suit; with a corsage of red and white carnations. Mrs. Glazer, wearing a beige, and blue silk sheath dress, had a corsage of white and pink roses. Mrs. H. Fish wore a green, crepe sheath dress; with a corsage of white carnations. Miss Fish, the bride-elect, wore a blue, linen sheath dress; with a lace bodice; and had a corsage of pink, and white split carnations. An arrangement of pink, white, and red roses, and irises beautified the table. The marriage will take place on October 31, at Beth Hamedrash Hagadol Synagogue.

Mrs. Alexandre Seltzer, 3754 Westmount Boulevard; and her sister-in-law, Mrs. Saul Levin, 4165 Harvard Avenue, gave a tea at the former's home, in honour of their niece, Miss Judy Seltzer, daughter of Mr. and Mrs. Saul Seltzer, 5850 Somerled Avenue, the fiancee of Allen Levine, son of Mr. and Mrs. Samuel Levine, 5248 Globert Street. Miss Seltzer wore a blue, silk dress; with a corsage of white and pink carnations. A centrepiece of white, pink, and red roses, and carnations, decorated the table.

Mrs. Claire Weiner, 5460 Walkley Avenue; and her sister-in-law, Mrs. Louis Cohen, 5362 King Edward Avenue, gave a luncheon at the Berkeley Hotel, in honour of their niece, Miss Judy Seltzer, daughter of Mr. and Mrs. Saul Seltzer, 5850 Somerled Avenue, and the fiancee of Allen Levine, son of Mr. and Mrs. Samuel Levine, 5248 Globert Street. Miss Seltzer wore a turquoise-blue, brocade sheath dress; with a corsage of white orchids. Mrs. A. Srigley, of Gananoque, Ont., aunt of the bride-to-be, was one of the fifty guests present. The table centrepiece was of white and pink roses, and pom-poms.

Mr. and Mrs. Joseph H. Tussman, 5776 Palmer Street, were hosts to seventy guests, at a buffet supper, at their home, in honour of the engagement of Miss Brenda Diane Schneiderman, daughter of Mr. and Mrs. P. Morris Schneiderman, 6940 Fielding Avenue, and the fiancee of their son, Garry S. Tussman. Mrs. Tussman was in a black, silk skirt, with a pink, beaded bodice; and a corsage of pink roses. Mrs. Schneiderman wore a printed, silk bodice; and a black, crepe skirt; with a corsage of white roses. Miss Schneiderman was in a black skirt, with a white, silk blouse; and had a corsage of mauve orchids. Pink roses, and white carnations adorned the table.

Mr. and Mrs. Clarence H. White, 5615 Alpine Avenue, were hosts to fifty guests at a buffet supper, to celebrate the engagement of their daughter, Miss Barbara Ellen White, to Ronald Weiss, son of Mr. and Mrs. Abe Weiss, 4770 Mackenzie Street. Pink, and white roses, carnations, and pom-poms centred the table. The marriage will take place on November 7, at Young Israel Synagogue. Here for the celebration were: Mr. and Mrs. Max Wasserman, and Mrs. Fannie Levy; all of New York; and Mr. and Mrs. Jack Grossbaum, of Quebec, City, Quebec; all uncles, and aunts, of the groom-to-be. Mr. Weiss is a graduate of McGill University, Faculty of Civil Engineering.

Mr. and Mrs. Nat. Robins, 624 Stanstead Avenue; and his brothers, and sisters-in-law, Mr. and Mrs. Louis Robins, 5022 Roslyn Avenue; Mr. and Mrs. Harry Robins, 2480 Cote Vertu Road; and Mr. and Mrs. William Robins, 935 Bertrand Street, gave a dinner, in honour of their niece, Miss Sharyn Francee Robins, daughter of Mr. and Mrs. Arnold Robins, 5100 Cote St. Antoine Road, the fiancee of Michael Richard Goldberg, son of Mr. and Mrs. Samuel Goldberg, of Toronto, Ont., who were here for the party. Present with them were: Miss Eileen Robins, sister of the bride-to-be; Mr. and Mrs. Simcha Breitman, 5501 Beaminster Place, grandparents of the bride-to-be; Mrs. Jennie Duke, grandmother of the groom-to-be; Miss Marlene Goldberg, his sister; Mr. and Mrs. Harold Lipton, and Mrs. A. Walton, and daughter, Miss Carol Walton, uncle, and aunts of the groom-to-be; all of Toronto. Afterwards, Mr. and Mrs. Arnold Robins were hosts to eighty guests at their home.

ENGAGEMENTS

Mr. and Mrs. Julius Benjamin, 4812 Fulton Street, announce the engagement of their granddaughter, Miss Sharon Pantel, 2260 Beaudet Place, to Stephen Glickman, son of Mr. and Mrs. Herbert Glickman, 444 Wolseley Avenue North. The marriage will take place in December. Miss Pantel is the daughter of the late Mr. and Mrs. Saul Pantel.

Mr. and Mrs. Samuel Jacobs, 3845 Van Horne Avenue, announce the engagement of their daughter, Miss Maxine Jacobs, to William Katz, son of Mr. and Mrs. Mac Katz, 5754 Palmer Street.

Mr. and Mrs. Isaac Weiskopf, 3530 Bedford Road, announce the engagement of their daughter, Miss Bluma Weiskopf, to Michael Lanner, son of Mr. and Mrs. Hyman Lanner, 6605 Nice Road. The marriage will take place on December 19, at Zichron Kedoshim Synagogue.

Mr. and Mrs. Willie Yablon, 6272 Westbury Avenue, announce the engagement of their daughter, Miss Brenda Esther Yablon, to Yosef Seltzer, son of Mr. and Mrs.

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MONTREAL

Shmuel Seltzer, of Jerusalem, Israel. The marriage will take place on September 6, at Shomrim Laboker Synagogue.

The engagement of Miss Harriet Felice Schwartz, daughter of Dr. H. H. Schwartz, 4350 Sherbrooke Street West, to Peter Shephen Nagley, son of Mr. and Mrs. Albert Nagley, 4806 Lacombe Avenue, is announced. The groom-to-be is the twin brother of Harold Nagley.

Mr. and Mrs. Abraham Handelman, of Queens, N. Y., announce the engagement of their daughter, Miss Elaine Handelman, to Bernard Scharf, of New York, son of Mr. and Mrs. Morris Scharf, 5985 Souart Street, Montreal. Miss Handelman is a graduate of W. C. Bryant High School, in Queens. Mr. Scharf graduated from McGill University, with the Bachelor of Science degree; and did graduate work at the University of Zurich, in Zurich, Switzerland.

BIRTHS

Born, to Mr. and Mrs. Ernest Samuels (nee Sandra Estelle Faintuch), of Winnipeg, Manitoba, on February 20, at Misericordia Hospital, a son, Peter Leslie; grandson of Mrs. Leo Samuels, 4640 Plamondon Street, Montreal, and the late Mr. Samuels; and of Mr. and Mrs. Pinnie Faintuch, of Winnipeg; great-grandson of Mr. and Mrs. S. Faintuch; and of Mrs. S. Schweid; all of Winnipeg.

Born, to Mr. and Mrs. Charles Chrein (nee Judith Levine, formerly of Montreal), of Brooklyn, N. Y., on February 17, at the Maimonides Hospital, a son, Jason Bradley; grandson of Mr. and Mrs. John Levine, 5794 Deom Avenue, who are the godparents; and of Mr. and Mrs. Milton Chrein, of Brooklyn; great-grandson of Mrs. Sarita Goldwasser, 5796 Deom Avenue. Mr. Chrein, grandfather, held the baby during the ceremony.

La Congrégation Sépharade de Langue Française vous offre ses souhaits!

La Congrégation Sépharade de Langue Française, en vous souhaitant Tizko Lechanim Rabot Nihimot Vetobot, aura les offices religieux de Pesach, comme à l'habitude; en la chapelle de Beth Hamedrash Hagadol, 4605, rue Mackenzie.

Les offices auront lieu: vendredi 16, à 6 h. 50 p.m.; samedi 17, à 8 h. 30 a.m., et 6 h. 50 p.m.; dimanche 18, à 8 h. 30 a.m.; et 6 h. 50 p.m.; vendredi 23, à 6 h. 50 p.m.; samedi 24, à 8 h. 30 a.m., et 6 h. 50 p.m.

Il est inutile d'attirer à nouveau l'attention de nos frères Sépharades de langue française sur la nécessité de se grouper nombreux en une congrégation forte et homogène, en vue de conserver vivaces nos traditions et nos rites ancestraux. Ces traditions se perdront sûrement si nous ne sommes pas en mesure de les léguer à nos enfants. Ces derniers devront rester les sûrs garants de l'existence du rite sépharade, qui, au long des siècles a acquis des titres de noblesse.

Aussi, notre congrégation avec une persévérance sans défaillance, essaie depuis plus de trois ans de maintenir le foyer vivant du sépharadisme, en dépit de la carence et la négligence de plusieurs. La poignée de gens de bonne volonté qui se dévoue avec courage, ne ménage ni son temps ni ses efforts pour maintenir des offices religieux tous les samedis et jours de fête. C'est pourquoi nous vous disons: "Il est grand temps de vous réveiller et de joindre nos rangs", afin de créer un centre spécifiquement sépharade, et nous avons besoin de votre aide morale et financière.

Notre congrégation porte à votre connaissance qu'une section de la Hébrat Gomli Hassadim (Union Fraternelle du Dernier Devoir) est en cours de création. Son but est d'assister religieusement les défunts d'après nos rites et coutumes. Une commission de veilleurs est déjà prête.

D'autre part, un Conseil représentant toutes les congrégations sépharades de langue française a été formé avec un secrétariat permanent. Nous avons des délégués auprès du Vaad Hair, (Tribunal Rabbinique), à qui nous avons demandé de nous aider à trouver des solutions aux nombreux problèmes qui sont:

1. – Trouver du travail pour les Shomrés Sabbat; 2. – L'attribution d'une parcelle de terrain au cimetière juif; 3. – Enregistrement des naissances et mariages par un chef spirituel sépharade; 4. – Education de nos enfants, préparation à la Bar Mitzva; 5. – Colonies de vacances; 6. – Salle de fêtes et de réunions religieuses; 7. – Service Social; 8. – Création d'une boucherie Cacher tenue par un sépharade; 9. – Edition d'un Bulletin de langue française. Plusieurs des problèmes mentionnés ont déjà trouvé partiellement leurs solutions.

Croyez chers membres et amis, à nos sentiments les plus cordiaux. CONGREGATION SEPHARADE DE LANGUE FRANÇAISE – Pour le Comité.

Le Secrétaire,
Emile A. Perez,
3462, Avenue Kent;
Tél.: 731-1468

Le comité est: président: Isaac CHOUEKE; vice-président, Victor PEREZ; trésorier, Henri ADDES; commission religieuse: Haim HABOUCHA, Victor PEREZ, Emile A. PEREZ, Victor HABOUCHA; membres assesseurs, Isaac YEDID, Armand COHEN; commissaire aux comptes, Armand COHEN.

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NOTICE

Beginning with the issue of April 23, 1965, all single copies of the Canadian Jewish Review will sell at 10¢. The Festival Magazine Issue prices remain the same: Passover, 25¢; New Year, 50¢; and Chanukah, 25¢.

IN MEMORIAM

FAIERMAN: In loving memory of a dearly beloved husband, devoted father, and grandfather, Nathan Faierman, who passed away suddenly on April 11, 1947, the seventh day in Passover.

No one knows the deep sorrow in our hearts as we light the eighteenth candle. No one knows how sadly we miss you.

No one knows the bitter pain we have suffered, since we have lost you, our dearest. Life has not been the same.

Ever remembered by his wife, Razel; children, and grandchildren.

DEATHS

Shaia Goldberg, 4355 St. Kevin Street, aged seventy-eight years, died suddenly on March 16, in Tel Aviv, Israel. He is survived by his wife, Mrs. Helen Pachter Goldberg; three sons: Simon Goldberg, of Ottawa, Ont.; Harry M. Goldberg, 1345 Ridgewood Drive; and Louis Goldberg, 2480 Noel Street; two daughters: Mrs. Willie Yablon (Adela), 6272 Westbury Avenue; and Mrs. Joshua Brooks (Diane), 4907 Draper Avenue; fourteen grandchildren: Noreen, Howard, Sidney, and Brian, children of Mr. and Mrs. Harry M. Goldberg; Joel, Jack, Sheldon, and Eric, sons of Mr. and Mrs. Louis Goldberg; Dr. Isidore Yablon, David Yablon, and Miss Brenda Yablon; Miss Arlene Brooks, Barbara, and Jay Brooks; a great-grandchild, Dov, son of Dr. and Mrs. Isidore Yablon; two brothers: Reuven Goldberg, of Tel Aviv; and Simon Goldberg, 635 Gratton Street; three sisters: Mrs. Sabina Grossman, 6255 Northcrest Place; Mrs. Alec Rafael (Adele), of Haifa, Israel; and Mrs. Hyman Zelitt (Helen), of Toronto, Ont. Funeral services, and burial took place in Israel. Shiva was in Tel Aviv, at the home of Mr. and Mrs. Reuven Goldberg, in Tel Aviv; and in Montreal, at the home of Mr. and Mrs. Willie Yablon.

Eli Shapiro, 4300 Western Avenue, died on Friday, March 12, at the Jewish General Hospital. He is survived by a daughter, Mrs. Larry Geller (Nancy), of Rosemere, Quebec; four grandchildren: Jordi, Robert, Mitchell, and Lee Ann Geller; three brothers: Harry Shapiro, 6285 Deacon Road; Joseph Shapiro, 3350 Linton Avenue; William Shapiro, 6287 Deacon Road; three sisters: Mrs. Harry Rabinovitch (Sarah), 6050 Darlington Avenue; Mrs. J. L. Pearl (Fanny), 353 Willowdale Avenue; and Mrs. David Gilbert (Edith), 4992 Borden Avenue. He was the son of the late Mr. and Mrs. Mendel Shapiro. Funeral services took place from Paperman's. Rabbi Wilfred Shuchat officiated, assisted by Reverend J. J. Fromm. Burial was at Shaar Hashomayim Cemetery. Shiva was at the home. Mr. Shapiro was a governor of the Jewish General Hospital; Jewish Hospital of Hope; a member of Masonic Order, Lodge of the Covenant 108; a board member of the Jewish Immigrant Aid Services; a member of Shaar Hashomayim Synagogue; of the Montefiore Club; and of Elm Ridge Golf and Country Club.

Mrs. Ettie Halpin Goldstein, of Maplewood, N.J., formerly of Montreal, died on Saturday, April 3, at home, in Maplewood. She is survived by her husband, Barney Goldstein; a son, Sanford Greenberg, of Fords, N.J.; three grandchildren: Anita, Helen, and David Greenberg; a brother, Moe Halpin, 5262 Grenier Street; three sisters: Mrs. Meyer Sokolov (Annie), of Newark, N.J.; Mrs. Ben Niederhoffer (Miriam), 2080 Goyer Street; and Mrs. Max Cohen (Lillian), 4608 La Peltrie Street. She was the daughter of the late Mr. and Mrs. Samuel Halpin. Funeral services, and burial, took place in Newark. Shiva was at the home of Mr. and Mrs. Meyer Sokolov, in Newark; and at the home of Mr. and Mrs. Ben Niederhoffer, in Montreal.

BAS-MITZVAHS

Sary Lee, daughter of Mr. and Mrs. Sol Lederman, 4480 Circle Road, will be called to the Reading of the Law, in honour of her bas-mitzvah, on April 30, at Shaare Zion Synagogue. She is the sister of Allen, aged sixteen years; and Daniel, fourteen; granddaughter of Mr. and Mrs. S. Isaacs, 5326 Newman Place; and of Mrs. Esther Lederman, 5516 Elgin Road, and the late Abraham Lederman. An Oneg Shabbat will follow the services.

BAR-MITZVAHS

Ivan Israel, son of Mr. and Mrs. Nat Schaefer, 2281 Mantha Street, formerly of Drummondville, Quebec, was called to the Reading of the Law, at Beth Ora Synagogue. He is the brother of Misses Yolanda Ellenor, and Marilyn Schaefer; and Lindy Sue, aged eight years; grandson of the late Mr. and Mrs. Abraham Bier, of Montreal; and of the late Mr. and Mrs. Isidore Schaefer, of Drummondville. Kiddush was observed.

MARRIAGES

SINGER-POMERANTZ

The marriage of Miss Elinore Pomerantz, daughter of Mr. and Mrs. Philip Pomerantz, 3825 Girouard Avenue, to David Singer, son of Mr. and Mrs. Percy Singer, 5385 Bellfield Place, was solemnized at Shaare Zedek Synagogue, on Sunday, October 25, at half-past six o'clock, by Rabbi A. Bernard Leffell, assisted by Cantor M. Fogel. The bride was given in marriage by her parents. She wore a white, fitted, satin gown. The appliqued lace bodice, was fashioned with a scoop neckline; and three-quarter-length sleeves; and the skirt terminated in a long train, appliqued with lace. Her tulle illusion veil was attached to seed-pearl-beaded crown. She carried a prayer book with white orchids. Miss Rhonda Shear was maid of honour. She wore a blue, peau de soie gown; made with a lace bodice; and scoop neckline. Her hat was blue, and she carried a bouquet of white, and blue-tinted carnations. Freda Lee Weinstein, aged seven years, cousin of the groom, was flower girl. She wore a blue peau de soie dress; and had a flowered headpiece; and carried a nosegay of blue-tinted, and white, carnations. Edward Pomerantz, brother of the bride, was best man. The ushers were: Gordon Selig, Ronald Finegold, Lionel Singer, and Zenith Singer; all cousins of the groom; Kenneth Dubrofsky, Leonard Wiseman, Leonard Dorfman, Hersh Morganstein, Samuel Zentner, and Howard Zweig. Gordon Pomerantz, aged eight years, brother of the bride, was an attendant. White, blue, and pink carnations, and pom-poms were the wedding flowers. An orchestra played. Two hundred and fifty guests were received at a dinner dance in the Synagogue hall, at a candle-light dinner. Mrs. Pomerantz, mother of the bride, wore a fitted gown, of ice-blue, Chantilly lace, set over peau de soie; made with a scalloped neckline; and A-line skirt. Her hat matched it. Mrs. Singer, mother of the groom, wore a fitted, beaded, blue peau de soie gown; with a scoop neckline; and A-line skirt; with a matching hat. Each had a corsage of mauve orchids. Mr. and Mrs. David Singer spent their wedding trip travelling through the Eastern United States; the bride going away in a black, knitted suit; with a corsage of white orchids. They have taken up residence at 4880 Bourret Street. Here for the marriage were: Mr. and Mrs. Abe Waldman, and their son, Cary, cousins of the bride; Mrs. Leona Hughes, great-aunt of the bride; all of New York; and Mr. and Mrs. Maurice Orenbach, of Toronto, Ont.

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MONTREAL MEETINGS

★TEMPLE EMANU-EL★

Dr. Harry J. Stern, Rabbi: April 16, at 6.45 p.m., the annual congregational Seder follows services at 7.15 p.m. A special ritual of remembrance for the six million Jews who perished at the hands of the Nazis and for the heroes of the ghetto uprisings will be observed. April 17, at 10.30 a.m., sermon on "Freedom's Wondrous Story." Dr. Alton Goldbloom, physician and author, will be the guest speaker at the closing breakfast meeting of the Brotherhood, on April 25, at 9.45 a.m. Officers and board members will be elected. New Brotherhood members will be inducted. Women are invited to attend this closing breakfast meeting on the 45th anniversary of the founding of the Brotherhood. These past presidents will be honoured: George Hollinger, Lawrence Marks, Q.C.; Joseph J. Cooper, Samuel Paperman, Abraham Izenberg, Hershell H. Lewis, Irvin Gertsman, Alex Carsley, Maxwell H. Hochmitz.

★ ADATH ISRAEL ★

Synagogue, Rabbi Charles Bender: Men's Club elected: Alex Pinsky, president; Jack Bloomberg, Louis Krakower, Jack Nemiroff, vice-presidents; Charles Basevitz, treasurer; Simon Weisberg, and Bernard Berglas, secretaries. The immediate past-president is Harry A. Starr, who gave the report. Rabbi Bender spoke. The inaugural dinner for the 1965 education maintenance fund appeal had Jack Steinberg, as chairman. David S. Dubin, president, and Joel Sternthal, spoke. The campaign objective is $75,000. At the board meeting I. Charles Mendelsohn, chairman, presided.

★ JOINT CAMPAIGN ★

For Combined Jewish Appeal and United Israel Appeal, with Henry Blatt, general chairman, has these appointeees as associate chairmen: Louis B. Magil, Sydney Maislin, Stanley Abbey, Robert M. Cummings, Max Feldman, Thomas O. Hecht, Mrs. Alan Finestone. Mr. Magil has been a special names coordinator and keyman during the last five years; is in charge of special names division; and a member of the board of Maimonides Hospital and Home for the Aged, and of Camp Wooden Acres. Mr. Maislin is chairman in charge of the trades division; is past president of Mount Royal Lodge, Bnai Brith, and Camp Bnai Brith; past membership campaign chairman of the YM-YWHA. Mr. Abbey, chairman in charge of professions, has served as a special names coordinator; is a member of the board of Baron de Hirsch Institute and Jewish Child Welfare Bureau; and of Elm Ridge Country Club. Mr. Cummings is chairman in charge of special names functions; has served as campaign chairman; and host for the Sam Levenson party. Max Feldman is chairman-at-large, has been a special names chairman; trustee of the Federation of Jewish Community Services; past member of the board of Herzl Health Service Centre; and of the YM-YWHA. Thomas O. Hecht is chairman in charge of trades functions; was a professions chairman; has won the Michael Hirsch Memorial Trophy as outstanding campaigner in 1962; is active in Federation leadership program, and received the award; is on the board of Herzl Health Service Centre; and of Maimonides Lodge, Bnai Brith. Mrs. Alan Finestone, associate chairman in charge of the women's campaign, is a vice-president of the Women's Federation of Combined Jewish Appeal; has received the Barkoff Leadership award; is secretary of the board of Neighbourhood House; on the national council of Canadian Jewish Congress; on the executive committee of the Cercle Juif de Langue Française.

★ JEWISH PEOPLE'S SCHOOLS

Concert Society: The Canadian all-star concert, featuring the violinist, Ida Haendel, the 'cellist, Zara Nelsova, and the pianist, Ronald Turini, is on April 25, at 8.00 p.m., at the Place des Arts. This concert is under the distinguished patronage of: The Honorable Paul Comtois, Lieutenant Governor of Quebec, and Madame Comtois; His Excellency, Gershon Avner, Ambassador of Israel to Canada, and Mrs. Avner; His Worship, Jean Drapeau, the Mayor of Montreal, and Madame Drapeau; David Z. Rivlin, Consul General of Israel to Canada, and Mrs. Rivlin. The honorary chairman is Allan Bronfman, and the honorary patron chairman, Mrs. Allan Bronfman. The honorary patrons are Mr. Justice Harry Batshaw, and Dr. Anne T. Batshaw; Dean and Mrs. Helmut Blume, Dean and Mrs. Maxwell Cohen, Mrs. Moishe Dickstein, Dr. Pauline Donalda, Professor and Mrs. Marvin Duchow, Mrs. Jacob Elkin, Madame Sarah Fischer, Mr. and Mrs.Samuel H. Harvey, Miss Rose Annie Lauterman, Dr. and Mrs. Leon Lortie, Mr. and Mrs. John Pratt, Mr. and Mrs. Leo Roskies, Miss Ethel Stark, Mr. and Mrs. Shloime Wiseman. The sponsors are: Mr. and Mrs. Barney Aaron, Dr. and Mrs. Andre Aisenstadt, Mr. and Mrs. Hyman August, Mr. and Mrs. Ernest Avrith, Mr. and Mrs. Charles Balinsky, Mr. and Mrs. Jack Berliner, Mr. and Mrs. Joseph Berman, Mr. and Mrs. Ben. Beutel, Mr. and Mrs. Louis Bloom, Mr. and Mrs. Bernard M. Bloomfield, Mr. and Mrs. Abe Bronfman, Mr. and Mrs. Allan Bronfman, Mr. and Mrs. Charles Bronfman, Samuel Bronfman, and Mrs. Bronfman, O.B.E.; Mr. and Mrs. Robert Bruck, Mr. and Mrs. S. L. Caplan, Mr. and Mrs. Hyman Deckelbaum, Mrs. Moishe Dickstein, Mr. and Mrs. Alexander Dworkin, Mrs. Jacob Elkin, Mr. and Mrs. J. N. Frank, Mr. and Mrs. Lionel Goldfarb, Mr. and Mrs. Arthur Good, Mr. and Mrs. Samuel H. Harvey, Mr. and Mrs. Saul Korman, Murray Lapin, Q.C., and Mrs. Lapin; Mr. and Mrs. Jack Letovsky, Mrs. Sydney Levitt, Dr. and Mrs. Wolfe A. Light, Mr. and Mrs. Sydney Maislin, Mr. and Mrs. Solly Mayoff, Mr. and Mrs. Ben. Milner, Mr. and Mrs. Abe Pinsky, Mr. and Mrs. Joseph Raymer, Mr. and Mrs. Joseph L. Roll, Dr. and Mrs. Hirsh Rosenfeld, Mr. and Mrs. Leo Roskies, Mr. and Mrs. Joel Rottman, Mr. and Mrs. Joseph Schaffer, John Schlesinger, Q.C. and Mrs. Schlesinger; Mr. and Mrs. Max Schuchmann, Mr. and Mrs. William J. Segal, Mr. and Mrs. Meier Segals, Mr. and Mrs. Morris Steinberg, Mr. and Mrs. Samuel Steinberg, Mr. and Mrs. Leon Teitlebaum, Mr. and Mrs. Jack Tietolman, Mr. and Mrs. David Welsz, Mr. and Mrs. Solomon Winkler, Mr. and Mrs. Rubin Zimmerman.

★MIZRACHI-HAPOEL★

Hamizrachi Women: Senior Ladies Chapter meets on April 27, at 2.00 p.m., at 5775 Victoria Avenue. Hostesses are Mrs. M. Rothblatt, and Mrs. P. Schleswig. Mrs. A. Golbas will read poetry. Mrs. I. Propos will sing Israeli songs. Mrs. Libbie Levin, president, will preside.

★HOSPITAL OF HOPE★

Unit meeting April 20, at 2.00 p.m., is: Chaim Revzen-Yoisef Altman, at the home of Mrs. M. Mendelssohn, 6005 Coolbrook Avenue; Mrs. R. Weininger, convener. At 8.00 p.m., are: Fraid-Phil. Cohen, at the home of Mrs. B. Bellman, 4650 Plamondon Avenue; Mordecai and Essie Baker, at the home of Mrs. S. Shatz, 5985 Souart Avenue; Chaim Revzen Junior, at the home of Mrs. J. Ross, 5002 La Peltrie Street. Units meeting April 21, at 8.00 p.m., are: Hesha Berson and Rose Moss, at the home of Mrs. S. Gold, 325 Cote Vertu Road; Ethel and Max Rostrogovitch, at the home of Mrs. I. Levine, 5524 Trans Island Avenue.

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What is the A. B. C. or Audit Bureau of Circulations, and what is its importance?

A. The A. B. C. is a voluntary association of major publishers, advertisers, national and local; and advertising agencies, working together to police circulation claims, and to translate them into facts.

Q. Why are circulation facts so important?

A. Circulation figures are the only honest basis on which print advertising is sold and purchased. Publishers base their prices for advertising on the amount of their circulation, and its quality. An advertiser buys circulation. A. B. C. circulation facts tell him the exact amount at any time.

Q. How does an advertiser know that this is really so?

A. A. B. C. publishers keep exact records of all circulation receipts for subscriptions and single copy sales. These can tell him, too, whether the circulation is sold without a premium, or with one, to induce payment; or whether the circulation is composed of membership in an organization; or whether it is sold on its merit alone. Was the subscription sold on a special rate? Was it paid by mail directly to the publisher, or to an agent? These are just some of the categories of subscription payments which are recorded.

Q. Why are some of these answers so important?

A. Sometimes these answers can tell an advertiser whether the subscriber needs to be coaxed into continuing, or starting. Are subscribers voluntarily buying the publication? Do they need a cut-rate or an added attraction to keep on?

Q. How are the figures checked?

A. The publisher checks his figures, and reports them twice a year to the head office of the A. B. C. These are audited once a year by travelling A. B. C. auditors, who check the names, the receipts, the printing invoices, the bank deposits, the paper used, the ink used, the postage receipts — all of these show the number of copies printed or mailed; and paid for. If an A.B.C. field auditor goes to work for a publication whose books he has audited within a year or so, there is an automatic re-audit by another auditor. An auditor does not audit the figures of any publication for more than two consecutive years.

Q. Does the A. B. C. allow past-due subscriptions?

A. The A. B. C. rules state that all subscriptions up for renewal must be paid within three months of the expiry date. The publisher must keep track of each one. These are considered paid, but not completely so, until paid in full, for the term to come.

Q. Are new subscriptions considered as paid?

A. Not until payment is received for the term in advance.

Q. What does this cost the publisher?

A. The publisher considers the membership as his investment to protect the investment of each advertiser. The publisher pays quarterly dues; the cost of the auditing done in his office, by the hour; and the cost of checking done further, at the A. B. C. head office. If further checking is needed, the publisher pays that cost, too. An auditor spends several days in the Canadian Jewish Review office each year.

Q. Are these the only costs?

A. The greatest cost to the publisher is to see that the records are kept in order and up to date. The Canadian Jewish Review addressograph plates are posted to show the date and method and amount of payment; and the date of the subscription, and the length of its term. A publication must carry on the address label all information that the auditor would need to guide him in checking. A publication which sells subscriptions on short-term, or with a premium, or in combination with other publications, for instance, will carry all that information and more, on the address label, coded in some way.

Q. What do A. B. C. reports and statements say about the Canadian Jewish Review?

A. They tell at a quick glance the provincial break-down; the amount sold in a period; that the Canadian Jewish Review never sells a subscription on a premium; never with a cut rate; never jointly with another publication; never as part of membership in an organization.

●

The Canadian Jewish Review is sold on its own merits, and always has been.
It has no affiliation with any organization.

●

A.B.C. reports and statements supply facts to advertisers.
These facts need to be known for advertising money to be spent wisely and honestly.

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A. B. C. publications can never guarantee results. They do guarantee readership.

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The Canadian Jewish Review is in its 22nd year of supplying facts to advertisers, investing to protect investments.

The Canadian Jewish Review is still the only publication reaching the general Jewish community in Canada, which can provide audited, paid, A. B. C. circulation facts and figures for the protection of each advertiser.

Social Notes—Toronto

Mr. and Mrs. A. Gotlib, 53 Gloucester Grove, returned from a visit in Los Angeles, and San Francisco, Calif.; and Las Vegas, Nevada.

Mr. and Mrs. Edwin Lewis, formerly of 31 Paxtonia Boulevard, have taken up new residence at 1303 Wilson Avenue.

Harry Berger, 8 Hollaman Road, returned from Brooklyn, N. Y.

Mr. and Mrs. S. Unger, 5950 Bathurst Street, returned from a two-week stay in Miami Beach, Florida, having gone via Air Canada.

Mr. and Mrs. George Szigeti, 64 Robingrove Avenue; and Mr. and Mrs. Leo Szigeti, 40 Timberlane Drive, were in Montreal, Quebec, for a convention, at the Queen Elizabeth Hotel.

Mr. and Mrs. A. Werger, and Lisa-Beth, formerly of 5960 Bathurst Street, have moved to 22 Brill Crescent.

Mr. and Mrs. Abe Rabinovitch, 57 Burncrest Drive, visited her brother, and sister-in-law, Mr. and Mrs. Harry Tobenstein, of Montreal, Quebec.

Mrs. Annie Lerman, formerly of 150 Pinewood Avenue, has taken up new residence at 120 Shelborne Avenue.

Mr. and Mrs. Abraham Abromovitz, and son, Jack, formerly of 264 Crawford Street, have taken up new residence at 120 Shelborne Avenue.

Mr. and Mrs. Samuel Goldberg, 107 Denbigh Crescent, visited Mr. and Mrs. Arnold Robins, of Montreal, Quebec, whose daughter, Miss Sharyn Francee Robins is the fiancee of their son, Michael Richard Goldberg.

Mrs. Annie Lerman, 120 Shelborne Avenue, left on a six-week vacation, via El Al Israel Airlines, to Israel; Paris, France; Holland, Italy, and Stockholm, Sweden.

In Montreal, Quebec, for the bas-mitzvah of Sary Lee, daughter of Mr. and Mrs. Sol Lederman, who will be called to the Reading of the Law, on April 30, at Shaare Zion Synagogue, will be: Mr. and Mrs. S. Knaul, 3311 Bathurst Street; Mr. and Mrs. R. D. Wolfe, and Elizabeth, and Jonathan, 89 Bayview Ridge Crescent; Mr. and Mrs. I. Besen, 106 McGillivray Avenue; and Mr. and Mrs. H. S. Wolfe, 24 Wilket Road.

Mr. and Mrs. Samuel Tward, 9 Brett Avenue, returned, after five months spent in Miami Beach, Florida.

Mr. and Mrs. Myer Solomon, 538 Bedford Park Avenue; and her sister, Mrs. Ida Goldfarb, 3 Sunray Crescent, were in Montreal, Quebec, for the funeral of their mother, Mrs. Sarah Shatz, who died on March 31, at the Jewish General Hospital.

Mr. and Mrs. Steven Heller, 4383 Bathurst Street, visited their parents, Mrs. Bernice Goldstein, and Mrs. Molly Heller, both of Montreal, Quebec.

Mr. and Mrs. Robert Mandel, and daughter, Cheryl, formerly of 17 Colonnade Road, have taken up new residence at 8 Kingsbridge Court.

Mrs. Etta Cohn, 472 Coldstream Avenue, returned from a three month vacation, in Los Angeles, Calif., having travelled via Air Canada. While there, she visited her son-in-law and daughter, Mr. and Mrs. Bert. Gold, and Judy, Daniel, and Arna.

Mr. and Mrs. Saul Waisglass, 109 Almore Avenue, celebrated their twenty-sixth wedding anniversary at dinner, with their son and daughter-in-law, Mr. and Mrs. Howard Waisglass, 6000 Yonge Street; and their sons, Perry and Bernard Waisglass, at home.

In Montreal, Quebec, for the entertainment of Miss Sharyn Francee Robins, daughter of Mr. and Mrs. Arnold Robins, the fiancee of Michael Richard Goldberg, son of Mr. and Mrs. Samuel Goldberg, 107 Denbigh Crescent, at Ruby Foo's, were: his parents, and his sister, Miss Marlene Goldberg; Mrs. Jennie Duke, grandmother of the groom-to-be, 31 Medalist Road; and uncle and aunts of the groom-to-be: Mr. and Mrs. Harold Lipton, 31 Medalist Road; and Mrs. A. Walton, and daughter, Miss Carol Walton, 17 Terrydale Crescent.

Mr. and Mrs. I. Portnoy, of Kitchener, Ont., visited their son-in-law, and daughter, Mr. and Mrs. Wilfred Fogel (nee Claire Portnoy), and Richard, aged ten years; Paul, seven; David, three; and new-born daughter, Rifka Shoshanna, 38 Cedar Croft Avenue.

Howard M. Sandy, 40 Claxton Boulevard, will spend a vacation in Miami Beach, Florida.

Miss Renee Geller, 25 Frontenac Avenue, spent a few days in Detroit, Mich., having travelled via Air Canada.

Mr. and Mrs. Samuel Fortus, 609 Castlefield Avenue, are spending the Passover holidays with their son and daughter-in-law, Mr. and Mrs. Martin Fortus, and grandchildren, Marsha, Heidi, Benjamin, and Linda-Lou, of Ottawa, Ont.

Mrs. Miriam Salem, 840 Eglinton Avenue West; and Mrs. Gilda Oberman, 4854 Bathurst Street, returned from a five-week vacation in Miami Beach, Florida.

Mr. and Mrs. Nathan Halberg, of Miami Beach, Fla., formerly of Toronto, visited their son-in-law and daughter, Mr. and Mrs. Frank M. Hoffman, 4854 Bathurst Street. Mr. Hoffman was called to the Bar, at Osgoode Hall.

Cindy Faith Greenspoon, daughter of Mr. and Mrs. William Greenspoon, 37 Aldburn Avenue, celebrated her seventh birthday, at a luncheon. She is the sister of Elaine, aged fifteen years; Ellen, twelve and one-half; and Ira, nine; granddaughter of Mrs. Goldie Finkelstein, 37 Aldburn Avenue; and of Mr. and Mrs. S. Greenspoon, 45 Danby Crescent.

Miss Sharon Zimmerman, daughter of Dr. and Mrs. Mark Zimmerman, 1713 Bathurst, and her fiance, Robert Edwards, son of Mrs. Esther Edwards, of Toronto, were entertained at dinner at the home of Mr. and Mrs. Samuel Dale, 388 Cortleigh Boulevard, uncle and aunt of the groom-to-be.

Mr. and Mrs. Samuel Zale, 331 Homewood Avenue, celebrated the bar-mitzvah of their son, Neil Lawrence, who was called to the Reading of the Law at the Beth Sholom Synagogue. He is the brother of Richard; grandson of Mrs. Bessie Lipton, 76½ Markham Street, and of the late Nathan Lipton; and of Mrs. Becky Zale, 88 Ridge Hill Drive, and of the late Benjamin Zale. Kiddush was observed, followed by a luncheon. Mr. and Mrs. Zale were hosts to three hundred and twenty-five guests. The same evening, at a dinner-dance in the Synagogue hall, Mrs. Zale received, in a white matelasse gown, with blue beading; and matching accessories. She had a white, and blue-tinted, orchid wristlet. Mrs. Lipton wore a pink lace gown, with matching accessories. She had a blue tinted orchid wristlet. Mrs. Zale wore a pink chiffon beaded gown, with matching accessories. She had a pink tinted orchid. Seated at the head-table, with the above, were: Rabbi and Mrs. David Monson, Rabbi and Mrs. M. Kirshenblatt, and Cantor and Mrs. H. Wahrman. Richard was master of ceremonies. Samuel Lifschitz, great-uncle, of Cleveland, Ohio, asked the blessing over the challah. The colour scheme was blue, with blue lace tablecloths, and matching napkins. The main centre-piece was of red and white carnations, and red Sweetheart roses, combined with white snapdragons, and white chrysanthemums.

Mrs. Harry Black, 7 Brixham Terrace, was hostess at a tea, at the home of Mrs. Alex Rosenberg, 125 Sandringham Drive, in honour of Miss Eleanor Lazer, daughter of Mr. and Mrs. Max Lazer, 180 Caribou Avenue, the fiancee of her son, Spencer Black. Mrs. Black wore a turquoise-blue, re-embroidered lace dress. Mrs. Lazer wore a pink, peau de soie, and lace sheath dress. Mrs. Lily Rosenberg, 159 Marlee Avenue, grandmother of the groom-elect, was in a beige, lace dress. Miss Lazer, the bride-elect, wearing a pale pink, silk linen dress, with its own jacket, had a wristlet of deep, pink Sweetheart roses. Assisting in serving were: Mesdames Albert Fletcher, 3550 Lawrence Avenue West, his aunt; Martin Black, 2 Swift Drive, his sister-in-law; Misses Cheryl Black, his sister; Lesley and Debra Rose, 93 Denbigh Crescent; Gaila Fletcher, 3550 Lawrence Avenue West; all cousins of the groom-to-be; and Mrs. Albert Lester, sister of the bride-to-be. Mesdames Alex Rose, 93 Denbigh Crescent, and Manny Rosenberg, 6 Meadowbrook Avenue, his aunts, poured the beverages. The table held a centrepiece of yellow and white daffodils; daisies, tulips, and snapdragons; with yellow tapers. Mrs. Ben. Richman, and her daughter, Miss Barbara Richman, of Chatham, Ont., were here for the event.

Mr. and Mrs. S. Kroch, 2 Amos Crescent, celebrated the bar-mitzvah of their son, Allan, who was called to the Reading of the Law, at the B'nai Israel Beth David Synagogue. He is the brother of Marly, aged four years; and of Mindy, one; grandson of Mr. and Mrs. L. Abrams, 2515 Bathurst Street; and of the late Mrs. Molly Abrams; and of Mrs. Pauline Kroch, of Hamilton, Ont., and the late M. Kroch. Kiddush was observed after the services, followed by a luncheon. The same evening, Mr. and Mrs. Kroch were hosts to two hundred and sixty-five guests, at a dinner-dance, in the Synagogue hall. Mrs. Kroch wore an apple-green, chiffon gown, with a beaded jacket, and matching accessories. Marly wore a sleeveless, apple-green, organza dress, which had a high neckline; with white accessories. Mrs. Abrams wore a dark green, satin gown, and had matching accessories. She had a mauve orchid corsage. Mrs. Kroch wore a powder-blue chiffon gown; with accessories to match. She had a mauve orchid corsage. At the head table with the family, was Jack Kroch, uncle, of Hamilton, Ont. The masters of ceremonies were Lynn and Lesley Abrams, cousins. L. Abrams, grandfather asked the blessing over the challah. Those who participated in the candle-lighting ceremony, with the above, were: Dr. and Mrs. Frank Cohen, and son, Howard, of St. Louis, Mo.; Mr. and Mrs. Harry Kroch, and Miss Debra Kroch, of Hamilton, Ont.; Mr. and Mrs. Sydney Abrams, and daughters, Marlene and Lori, 12 Majestic Court; Miss Sylvia Kroch, of Hamilton, Ont.; Mr. and Mrs. A. Abrams, and Sharron, Lynn, and Lesley, 86 Whitmore Avenue; Mr. and Mrs. Morry Silbert, and Michael, Paul, Ruth, and Nancy, of Hamilton, Ont.; Mrs. Frank Soll, and Miss Linda Soll, and Sandy, of St. Louis, Mo.; and Martin Zaidner, Jay Wax, Paul Ludski, David Dattner, Joey Rich, Martin Shapiro, and Peter Childers, all friends of Allan. Sprays of yellow chrysanthemums were used for decoration.

MARRIAGES

BRANDSTON-FREEDMAN

The marriage of Miss Marsha Freedman, daughter of Mr. and Mrs. A. Freedman, 125 Brighton Avenue, to Allan Frederic Brandston, son of Mr. and Mrs. William Brandston, 240 Pannahill Road, was solemnized on Sunday, March 21, at Beth Radom Synagogue.

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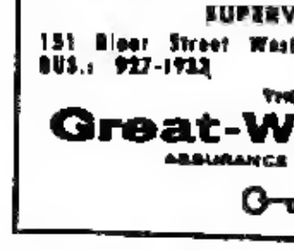

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NOTICE

Beginning with the issue of April 23, 1965, all single copies of the Canadian Jewish Review will sell at 10¢. The Festival Magazine Issue prices remain the same: Passover, 25¢; New Year, 50¢; and Chanukah, 25¢.

Rabbi Joseph Kelman officiated, assisted by Cantor S. Freedman. The bride was given in marriage by her parents. She wore an Empire gown of white chiffon, over peau de soie. The fitted bodice was designed with a scooped neckline; and elbow-length sleeves; and the A-line skirt was arranged to extend to a chapel train. Her tulle illusion veil was gathered to a crystal crown headdress; and she carried a bouquet of red roses, mixed with white carnations. Mrs. Milton Freedman, sister-in-law of the bride, the matron of honour; Miss Joanne Brandston, sister of the groom, the maid of honour; and Misses Rhonda Freedman, and Jennie Lazarus, the bridesmaids, wore blue crepe, sheath gowns; with beaded bodices. Their headpieces matched their gowns. They carried bouquets of yellow roses and white carnations. Darlene Litman, and Cathy Lazarus, the junior attendants, wore blue taffeta, with white chiffon; and carried matching bouquets, and had matching headpieces. Lynne Kaminsky, who was flower girl, wore a blue chiffon and nylon dress; with a full skirt; and had a hair-band of yellow roses; and she carried a basket of yellow rose-petals. Milton Freedman, brother of the bride, was best man. The ushers were: Leslie Freedman, brother of the bride; Howard Kideckel, Joel Freedman, Joel Cornfield, Lorie Lazarus, Gary Slippoy, cousins of the groom. Darrell Freedman, brother of the bride; and Steven Kideckel, were the ring-bearers. The decorations were yellow roses, and white carnations. Three hundred and twenty-five guests were present at a dinner-reception. Mrs. Freedman, mother of the bride, wore a pink peau de soie gown; with a beaded chiffon bodice; and had a wristlet of roses and carnations. Mrs. Brandston, mother of the groom, wore a pink embossed sheath, with a wristlet of white and yellow roses, and carnations. Each had a matching headpiece. Mr. and Mrs. Allan Brandston spent their honeymoon in Montreal, Que., and New York. The bride travelled in a white, two-piece suit, with a fox collar; and a corsage of red and white carnations. They have taken up residence at 1570 Lawrence Avenue West. Here for the marriage were: Miss Minna Brandston, of New York, aunt of the groom; Mr. and Mrs. D. Wright, of Collingwood, Ont.; Mr. and Mrs. S. Jurmain, of Dunnville, Ont.; and Gerald Zwaigen, of Kingston, Ont.

APPROACHING MARRIAGES

The forthcoming marriage of Miss Carol Jean Levy, daughter of Mrs. Ida Levy, of Brookline, Mass., and the late Jacob Levy, to Dr. Alfred Weinstock, son of Mr. and Mrs. Frank D. Weinstock, 153 Shelborne Avenue, will be solemnized on May 2, at six o'clock, at Temple Israel, in Boston, by Rabbi Roland B. Gittlesohn. Miss Levy is in a senior at Simmons College, in Boston, Mass. Dr. Weinstock graduated from the University of Toronto, Faculty of Dentistry in 1962; and is a post-doctoral research fellow, at Harvard University School of Dental Medicine.

ENGAGEMENTS

The engagement of Miss Pamela Switzer, daughter of Mr. and Mrs. Fred P. Switzer, 35 Peveril Hill Road North, to Robert Rose, son of Mr. and Mrs. D. Rose, 515 Chaplin Crescent, is announced. The marriage will take place on November 28, at the Beth Sholom Synagogue.

The engagement of Miss Sandi Jacobs, daughter of Mr. and Mrs. David Jacobs, 112 Caribou Road, to Harvey Hofbauer son of Mrs. Kay Hofbauer, of Toronto, and of the late Paul Hofbauer, is announced. The marriage is to take place on January 2.

Mr. and Mrs. Ben. Switzman, 22 Hartley Avenue, announce the engagement of their daughter, Miss Fyrne Switzman, to Ronald Milrod, son of Mr. and Mrs. Ben Milrod, 15 Peveril Hill Road North. The marriage will take place on September 6, at Beth Sholom Synagogue.

Mr. and Mrs. Moses Hanser, 8 Lawnhurst Boulevard, announce the engagement of their daughter, Miss Harriet Elywn Hanser, to Donald Jonah Wagman, son of Mr. and Mrs. Harry Wagman, 72 Shallmar Boulevard. The marriage will take place on Tuesday, August 16, 1966, at Beth Tzedec Synagogue.

The engagement of Miss Elaine Sandra Kirschner, daughter of Mr. and Mrs. Maurice Kirschner, 46 Gloucester Grove, to Martin Sone, son of Mr. and Mrs. Albert Sone, 3892 Bathurst Street, is announced. The marriage is to take place at the Beth Sholom Synagogue, on January 9.

The engagement of Miss Sandra Goldman, daughter of Mr. and Mrs. Jack Goldman, 112 Heddington Avenue, to Irving Bruce Lewis, of Humberside, P.E.I., son of Mrs. Pearl Lewis, is announced. The marriage will take place in September, at Adath Israel Synagogue.

Mr. and Mrs. Sam. Harold, 252 Codsell Avenue, announce the engagement of their daughter, Miss Susan Harold, to Murray Pomerantz, son of Mr. and Mrs. I. Pomerantz, of New York. The marriage will take place, on June 12, at Bnai Israel Beth David Synagogue. Miss Harold is the granddaughter of Mrs. Nathan Gottheil, 3285 Goyer Avenue, Montreal, Que., and the late Nathan Gottheil.

Mr. and Mrs. Issie Sugar, 802 St. Clair Avenue West, announce the engagement of their daughter, Miss Francine Donna Sugar, to Harold (Herschel), Cohen, son of Mr. and Mrs. Richard Cohen, of Montreal, Que. The wedding will

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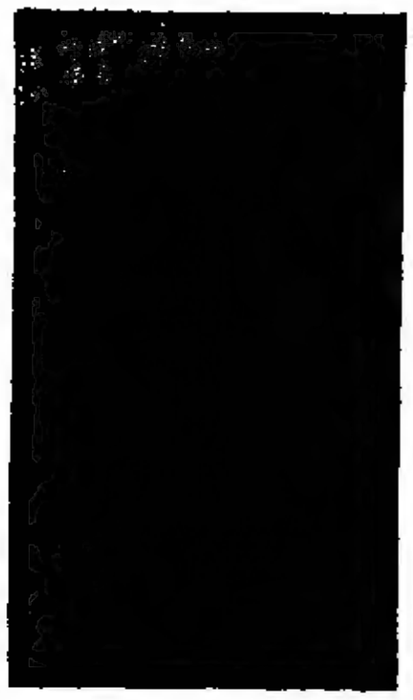

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Mr. and Mrs. Irving Weverman, 757 Briar Hill Avenue, announce the engagement of their daughter, Miss Teresa Diane Weverman, to Lawrence Stanley Erlick, son of Mr. and Mrs. Percy Erlick, 571 Fairlawn Avenue.

BIRTHS

Born, to Mr. and Mrs. Milton Scher (nee Fern Revin), 76 St. Annes Road, on March 26, at the New Mount Sinai Hospital, a son, Neil; brother of Stacy, aged three years; grandson of Mr. and Mrs. Benjamin Scher, 2136 A Dundas Street West; great-grandson of B. Yakubovitz, 26 Bellwoods Avenue; and of B. Scher, 221 Winona Drive. Mr. and Mrs. S. Rosen, 221 Winona Drive, great-uncle and great-aunt, are the godparents.

Born, to Mr. and Mrs. Samuel Galperin (nee Renata Kahn), 1 Sunflower Court, on March 31, at the New Mount Sinai Hospital, a son, Lionel David; brother of Stephen, aged seven years; and Richard, four; grandson of Mr. and Mrs. Charles Galperin, 522 Fairlawn Avenue; and of Mr. and Mrs. A. W. Kahn, 340 Lonsdale Road.

Born, to Mr. and Mrs. Wilfred Fogel (nee Claire Portnoy), 38 Cedar Croft Avenue, on March 26, at the New Mount Sinai Hospital, a daughter, Rifka Shosanna; sister of Richard, aged ten years; Paul, seven; and David, three; granddaughter of Mr. and Mrs. I. Portnoy, of Kitchener, Ont.; and of Mr. and Mrs. S. Fogel, of Los Angeles, Calif.

Born, to Mr. and Mrs. Marvin Arbuck (nee Barbara Melzer), 16 Munro Boulevard, on March 28, at New Mount Sinai Hospital, a daughter, Ava; granddaughter of Mrs. I. Melzer, 494 Avenue Road; and Mr. and Mrs. S. Arbuck, 29 Stormont Avenue; and great-granddaughter of Mrs. Rose Kreaden, of Toronto.

Born, to Mr. and Mrs. Carl Muchmaker (nee Toby Applebaum), 9 Greenwin Village Drive, on March 25, at New Mount Sinai Hospital, a son, Howard Lorne; brother of Garry, aged five and one-half years; and of Sheldon, two and one-half; grandson of Mrs. Rose Applebaum, 358 Euclid Avenue; and of Mrs. Sarah Muchmaker, 4388 Bathurst Street. The godparents are Mr. and Mrs. J. Muchmaker, 3815 Bathurst Street, uncle and aunt.

Born, to Mr. and Mrs. Eric Smith (nee Bette Sherman), 58 Shallmar Boulevard, on April 2, at Toronto General Hospital, a daughter, Carolyn Anne; sister of Marnie Louise, aged six years; and of Lisa Deanne, three; granddaughter of Mr. and Mrs. George Sherman, 42 Ridge Hill Drive; and of Mrs. Pearl Smith, 2 Mascot Place, and the late Meyer Smith.

Born, to Mr. and Mrs. Warren Freedman (nee Sharon Kay), 11 Corona Street, on April 5, at New Mount Sinai Hospital, a daughter, Andrea; sister of Ellen, aged sixteen years; and of Barbara, three and one-half; granddaughter of Dr. and Mrs. Joseph Kay, 130 Ava Road; and of Mrs. Alice Freedman, 11 Corona Street; great-granddaughter of Mr. and Mrs. J. Burstein, of Toronto; of Mrs. Jennie Kay, 103 Palm Drive; and of Jack Grisor, 4 Nina Avenue.

Born, to Mr. and Mrs. Herbert Grossman (nee Elinor Scaller), 39 Lissom Crescent, on March 29, at the New Mount Sinai Hospital, a daughter, Karen Sue; sister of Eric, aged five years; and of Brian, three and one-half; granddaughter of Mr. and Mrs. Kurt Scaller, 4383 Bathurst Street; and of Mr. and Mrs. Harry Grossman, 31 Fraserwood Avenue; great-granddaughter of Mr. and Mrs. Ben. Singerman, 128 Grace Street; and of Mrs. Ida Skolnick, 3560 Bathurst Street.

DEATHS

Mrs. Mary Sher, 30 Collinson Boulevard, died at her residence, on March 24, at the age of eighty-eight years. She was the widow of Meyer Sher; and is survived by two sons: George Samuel Shear, 35 Austin Terrace; and Louis Sher, 289 Maxwell Street; three daughters: Mrs. J. Cooper (Hilda), 30 Collinson Boulevard; Mrs. H. Schwartz (Lillian), 30 Collinson Boulevard; and Mrs. J. Wynston (Bertha), 21 Mayfair Avenue; five grandchildren: Michael Wynston, 30 Kingland Crescent; and Ellen, children of Mr. and Mrs. J. Wynston; Melvin Shear, 37 Bainbridge Avenue, son of Mr. and Mrs. George Shear; Milton Cooper, 279 Brighton Avenue, son of Mr. and Mrs. Jack Cooper; and Bernard, son of Mr. and Mrs. Louis Sher; seven great-grandchildren: Richard and Sandra, children of Mr. and Mrs. Milton Cooper; James Richard, Sharon, and Bonnie, children of Mr. and Mrs. Melvin Shear; Richard Charles, and Debra Myra, children of Mr. and Mrs. Michael Wynston. Rabbi Erwin Schild, assisted by Cantor Murray Nixon, officiated at the funeral services. Burial was at the Jones Avenue Cemetery. Shiva was at the home. Mrs. Sher was one of the group of founders of New Mount Sinai Hospital; and of Folks Farein. She worked with the Toronto Mental Hospital and was a life-long member of the Old Folks Home; also, an executive member of Baycrest Hospital; and president of Warsaw Lodge, for eight years.

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TORONTO MEETINGS

★ HOLY BLOSSOM ★

Temple: Rabbi W. Gunther Plaut: At the Purim family service, at the Temple, the service followed a play, "That Was The Purim That Was", by Jack Ades, Anne Bayefsky, David Berger, Elaine Brill, Paula Draper, Susan Fedder, Barbara Florence, Stephen Gruber, Gail Kerbel, Arlene Leibovitch, Miriam Melamed, Fern Mosoff, Judy Rash, and Judy Silver, of the Junior Players.

★ B'NAI ISRAEL BETH DAVID ★

Synagogue: Rabbi Albert Pappenheim: The junior congregation visited the Saturday morning service. Participating in the service were: Cheryl Silverstein, Joanne Bargman, Leonard Eagle, Sarilynne Fine, Theodore Hoffman, Hillel Fineberg, Shari Yaphe, Martin Dickler, Sandra Silver, and Glen Cohen. Joel Troster, Jay Zimmerman, Charles Consky, and Jeffrey Brandwein, read from the Torah. Mr. and Mrs. William Gryfe, 9 Wynn Avenue, sponsored the Kiddush on occasion of their thirty-third wedding anniversary. Mr. and Mrs. Jack Oberman, 24 Beaver Valley Drive, who celebrated their thirty-fifth wedding anniversary, established a scholarship. At a joint meeting of the Brotherhood and Sisterhood, the chairmen were Samuel Shulman, and Mrs. Joseph Feldt, presidents. Harold Cohen, chairman of the board of governors, spoke. Paul Kligman, of television, radio, and stage, presented "An Evening Of Jewish Humour"; introduced by Mrs. Joseph Steiner. Members of the Anglican Diocese, under the leadership of Reverend Roland De Corneille, returned for another visit to the Synagogue, for a dialogue on the subject, "Religious Change — Conquest Or Surrender?" Mrs. Murray Vernon presided. At a Brotherhood breakfast meeting, Joseph Feldt, program chairman, introduced the speaker, William A. White, director of the Canadian Conference of Christians and Jews, who spoke on "Integration". Rabbi Pappenheim addressed the students of the Anglican Women's Training College, 217 St. George Street, on "Jewish Life and Worship". Senior students of the religious school, and the United Synagogue Youth Chapter, visited St. Christopher on The Heights, Anglican Church. They were received by Reverend Ronald H. T. Owston. Election meeting is on April 27, at 8:30 p.m., in the Synagogue; with Bernard Weinstein presiding. Following the elections, there will be a movie, "The Price Of Silence." The Brotherhood breakfast meeting, had Samuel Shulman, president, presiding. The speaker was David Lewis, of the National Democratic Party, who spoke on "Social Consequences". Joseph Feldt, program chairman, introduced Mr. Lewis.

★ SHAAREI SHOMAYIM ★

Synagogue, Rabbi Walter Wurzburger: The Sisterhood held their luncheon meeting in the Social Hall at the Synagogue, with Mrs. Saul Swartz presiding. Seated at the head-table, with her, were: Mesdames Walter Wurzburger, T. Waldman, Manny Spring, Saul Spring, Moe Ackerman, L. Kernerman, Morris Halbert and Irving Green. The speaker was Benjamin Kayfetz, on "Neo-Nazism". Mrs. J. Mintz, and Mrs. S. Weisbrod, were conveners. On May 5, the Sisterhood annual spring tea, is at the home of Mrs. Joseph Tenenbaum, 10 Benvenuto Place. Mrs. Edward Solish, Mrs. Ruby Greenberg, and Mrs. M. Bassin, will be tea conveners. The Ontario Chapter of the Women's Branch planned a get-together for all of the Orthodox Sisterhoods. Those present were: Mesdames Saul Swartz, Shaarei Shomayim Synagogue; N. Fishbaine, Shaarei Tefillah; S. Dicker, Mior Chaim; I. Cass, Shaarei Amuni; A. Figdor, Ner Israel Yeshiva; M. Schwartz, Shomrai Shabbos; T. Waldman, Beth Jacob; H. Wolfe, Torath Emeth, Viewmount; and M. Nussbaum, Torath Emeth, Burnside. The speakers were: Mrs. Moses Burak, on "Organization"; Mrs. H. Magder, "How A Drama Club Helps Sisterhoods"; and Mrs. T. Waldman, on youth groups. Mrs. Jacob Wineberg, presented Mrs. David Ochs, and Mrs. Walter Wurzburger, with certificates, for having started the Women's Branch. Mrs. Aaron Wolfe of the Federation of Jewish Women's Organizations, spoke.

★MIZRACHI-HAPOEL★

Hamizrachi Bruria Chapter met at a social at 86 Vaughan Road. The president, Mrs. J. Applebaum, presided. Mrs. I. Kelner spoke on the 1965 Mizrachi book. Mrs. J. Weinstock read the Purim Megillah, and presented copies to the members. Mrs. K. Cohen was hostess. Mr. and Mrs. I. Greenwald, 53 Humewood Drive, were welcomed back, after a holiday in Miami Beach, Florida. Mrs. I. Kelner, 160 Strathearn Road; and Mrs. H. Applebaum, 541 College Street, extended farewell wishes to Mr. and Mrs. S. Orfus, 112 Glenayr Road, who will spend the Passover holiday in Israel. Minnie Etlin Chapter met at the home of Mrs. Philip Tarnow, 1189 Avenue Road. Mrs. M. Swartz was the cohostess. Mrs. J. Ross, president, presided. Reports were given by: Mrs. N. Kurtz, theatre night; and K. Devor, rummage sale. An appeal was made by Mrs. S. Warnick for members to become "Mothers In Israel." The next meeting will be held on April 26, at the home of Mrs. P. Schwartz, 3255 Bathurst Street. The hostess was assisted by Mrs. H. Bregman, and Mrs. M. Kurtz.

★ PIONEER WOMEN ★

Dimona Omna Chapter theatre night on April 19, at 8.30 p.m., is at 300 Simcoe Street. The conveners are Miss Frances Wise, president; and co-convener, Mrs. Samuel Rife.

★ NER ISRAEL YESHIVA ★

Women's Auxiliary met at the home of Mrs. E. Kohn, 102 Caribou Avenue. Mrs. J. Reichman reported on the tea, and thanked those who assisted: Mesdames J. Blitz, H. Botnick, C. Anthony, E. Freill, E. Janowski, E. Cooperman, R. Donsky, A. Figdor, B. Goodman, M. Grafstein, I. Grubner, D. Hertzog, E. Kohn, L. Korzen, M. Karoly, S. Hofstedter, P. Kopstick, L. Perlman, B. Rubinoff, J. Weinstock, N. Weisblatt, P. Weitz, N. Zimmerman, B. Rubenstein. The hostess was Mrs. Wilferd Gordon. Misses Phyllis Gordon, Aviva Weinberg, Sheila Shmertz, Esther Amsel, Chai Feinstat, and Clara Weiss, assisted. Mrs. J. Weinstock, life chairman, reported on life membership. Mrs. A. Figdor reported on the Women's Chapter, of the Union of Orthodox Jewish Congregations. Rabbi Sholom Gold, the speaker, spoke on "Passover — The Motif Of Freedom". The next meeting is on April 28, at the home of Mrs. H. Handelsman, 127 Dalemount Avenue.

★ BNAI BRITH WOMEN ★

Toronto Chapter Number 434 installation and dinner, was in the Manitoba Room, of the Royal York Hotel. Murray Ehrlick, assisted by Mrs. E. M. Sporn, saw these officers installed: Mesdames Ada Lewis, president, for a second term; J. Aiken, Murray Caplan, vice-presidents; J. Ray, counsellor; M. Cowitz, B. Alter, B. Shooman, secretaries; L. Mintzer, treasurer; A. Platt, centennial; O. Spetter, J. Spetter, J. Lawine, Eva Silverberg, M. H. Mudrick, Emma Rossman, trustees. Mrs. Helen Stork was the chairman of arrangements. Seated at the head table were: Mr. and Mrs. Aaron Wolfe, Mr. and Mrs. Saul Nisker, Mr. and Mrs. Norman Borins, Murray Ehrlick, Mr. and Mrs. E. M. Sporn, Mrs. Gordon Mendley, and Miss Sylvia Lewis.

★ SINAI SERVICE ★

Group met at the home of Mrs. Charles Sutton, 2100 Bathurst Street, with Mrs. Michael Freedman, presiding. Mrs. Carl Israelson, Mrs. Harry Taube, and Mrs. Benjamin Walker, reported on the theatre night, on April 28, at Vaughan Road Theatre. The ticket conveners are Mrs. Albert Jessel and Mrs. Benjamin Liebesman. All proceeds will be for cancer research.

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INSIDE ISRAEL

(Continued from Page Eighty-Three)

selves energetically of the poisoned past. It requires great effort of spiritual tightrope-walking both to keep in mind how near the "final solution" came to success — and we are reminded of it by the successive war crimes trials — and to accept young Germans as untainted and innocent. Not everybody is prepared to make such an effort.

A slight breath of fresh air has been introduced into the political scene by the extraordinary speeches of President Bourgiba of Tunisia. Bourgiba speaks like a Westerner, of peace and of the need for Arabs and Jews to deal with each other with respect and settle their differences by negotiation.

Were he to produce such revolutionary ideas on a visit to Washington, this might not be surprising, for King Hussein of Jordan, and even Nasser himself have a special moderate tone for such occasions. But Bourgiba made his speech in Amman during a goodwill tour of the Arab states, and had to cancel his visit to Syria as a result.

Bourgiba won Tunis from the French with scarcely a shot fired on either side, but it is noteworthy that when he was in New York in 1960, he spoke with some violence of the need to repatriate the Palestinian Arabs. The mere fact, however, that an Arab leader should propose talking rather than pushing into the sea anyone with whom he disagrees is enough to make history.

Bourgiba has a personal interest in the issue, for he sees Israel as the cause which is helping a belligerent Nasser to establish himself as the leader of the Arab world. He detests Nasserism just as he detested the terrorist methods of the F.L.N. in Algeria, although he shared their aims. He is not prepared to compete in aggressiveness with Nasser, nor to see his influence grow in the North African states. It is quite possible that he sees in Arab-Israel negotiations a way of cutting the President of the United Arab Republic down to size again.

Some people also claim to see a thaw in relations with Russia. The visit of two musicians, the 'cellist Matislav Rostropovitch, and violinist, Leonid Kogan, has been a great success. Israelis have a great nostalgia for all things Russian, and a Russian-Jewish fiddler uses the idiom that is easiest of all to understand.

There are also two Soviet women scientists in Israel, invited by WIZO, the Women's International Zionist Organization. They are Professor Alexandra Vassilievna Ikonnikiva, a round-faced woman with old-style braids wound round her head, who is no less than deputy director of the Institute of Heart Surgery of the Soviet Academy of Sciences, and Miss Galina Stepanova Nikitina, a smart and sophisticated looking woman with plucked eyebrows, a historian interested in Asian peoples.

She has written about Israel in the past, mainly on historical and economic questions, and expects to continue these studies. A woman doctor who talked with Prof. Ikonnikiva was greatly impressed with the complete self-confidence seen in Soviet women in the medical profession, due presumably to the fact that they now make up three-quarters of all the doctors in the USSR.

The two Soviet visitors' total agreement on all other subjects, however, including that of the complete and satisfactory emancipation of women, struck a quaint note. No two WIZO women can see themselves agreeing on everything, and they found themselves less than convinced.

The smiling new Soviet ambassador, S. D. Chuvakhin, accompanied by his tall, blonde wife, has also paid a formal visit to Heichal Shlomo in Jerusalem, which houses the Chief Rabbinate and the headquarters of the National Religious Party.

He discussed the religious problems of the Soviet Jews with Chief Rabbi Unterman but seemed to feel on uncertain ground when he came to the question of the baking of matzoh for Passover. He accused Label Katz, the Bnai Brith president, of obtaining his information from people interested in making trouble for the Soviet Union, but at least appeared resigned to the fact that matzoh is somehow important to Jews.

More such visits are planned. In the public consciousness they are not balanced against the massive armaments shipped to Egypt by the Soviet Union but treated as a totally separate and delightful phenomenon in no way connected with politics.

Pictured is a table setting arranged for Tiffany and Co., in New York, by Mrs. Joan Comay, whose husband, Michael Comay, is a former Ambassador of Israel to Canada, and now Israeli Ambassador at United Nations. The Israeli table was one of a number of tables in an exhibition of international table settings. Israel's table was designed around the blue and white colour scheme of the Israel flag, used in the background. Small pots of hyacinths frame the centrepiece sculpture, "Ritual Group", by Elbert Weinberg. The Spode china plates, are the Consul pattern, rimmed in cobalt-blue and gold, set on smoky crystal plates, and the wine and water goblets are banded in blue and gold. On the white linen napkins, the crest of Israel is embroidered in blue. Two small, antique blue, Israeli glass jars hold the cigarettes. The table is cork, and wood. Modern armchairs, set on each side of the table, were upholstered in royal blue. This was thought to be one of the most beautiful tables in the entire exhibition. The Spode Consul pattern is one of the older patterns of Spode, now enjoying new popularity.

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